

THE
GUIDE TO HOLINESS.

JULY, 1854.

ORIGINAL.

THE METHODIST MINISTRY.

BY P. F.

We believe that God's design in raising up the preachers called Methodist, in America, was to reform the continent and to spread Scriptural Holiness over these lands.

BISHOPS OF THE M. E. CHURCH.

We would not have it inferred that we regard Holiness as the doctrine of a sect rather than as the one crowning doctrine of the Bible. We do not so regard it. The Scriptures of truth present it as the great ultimatum of all Christian ministrations. "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man *perfect* in Christ Jesus." If the ministry of any, or every denomination fail to present the members of their flock *perfect* in Christ Jesus, the object of their ministry is unanswered. And if, when inquisition is made for blood, the failure be found on the part of the ministry on account of not having presented Christian Perfection as attainable in the present life, then the blood of the people will be found on the head of the watchman for he failed to give the warning. He failed to speak of the absolute necessity of living in the enjoyment of this grace, by way of living in constant readiness for their Lord. Their Lord came in an hour when they thought not, and though the white

robe of a profession was on, yet it was not spotless, for they had not been taught that they might walk with garments unpoluted—not taught that they ought to have been in a constant state of readiness to be presented without spot or wrinkle or any such thing; and how can it be otherwise than that God will require it at the hand of those whom he had placed on the walls of Zion, who failed to give the warning.

But it was while reading what we have chosen as a motto at the head of this article, that our mind was most solemnly impressed with the responsibility of the Methodist Ministry in relation to this subject. Much has been said in some of the leading journals in relation to the want of prosperity in some portions of the country. Various causes have been specified as having had a tendency toward producing this decrease of membership. We will not occupy time to specify the causes assigned, as the most of them have been stated in print. But we will give what we believe Mr. Wesley would have given as a reason, if he were now living.

Let us go back to the brief account of the design of Methodism as given under the hand of the Bishops of the M. E. Church in the excellent Book of Discipline. "In 1729, two young men in England saw in reading the Bible, that they could not be saved without *holiness*: they followed after it, and incited others to do so. In 1739, they saw likewise that men are justified *before* they are sanctified. But still HOLINESS was their object. *God then thrust them out to raise a holy people.*" The Bishops of the M. E. C. quote this from the Wesleys themselves, in their address to the Methodist community. It stands on the first page in the book of Doctrines and Discipline. The Bishops then give their own views of the specific design of Methodism in the emphatic words which stand at the head of this article.

Do the preachers of the M. E. Church generally regard this as the specific design of Methodism? Do they generally give the doctrine of Holiness that prominence in their ministrations which the design of the origin of Methodism as stated demands? Let each one of this class who reads these inquiries answer

before God, whether the design of his being thrust out as a Methodist Minister, has been answered in this respect.

As a community, how vastly is the Methodist body responsible in this matter. But communities are made up of individuals, and why is it not the duty of every Methodist Minister to make this responsibility a personal matter. Thanks be to God there are some of the ministers of this denomination who are experimental witnesses of this grace. But how few in comparison with the mass, the number of those who from experimental, personal realizations, testify that the blood of Jesus cleanseth from all sin. How few, comparatively, who deeply feel the importance of acting in accordance with Mr. Wesley's advice, "Therefore let all our preachers make a point to preach of perfection to believers *constantly*, strongly, explicitly."

There were periods and places in Mr. Wesley's day when and where the work of the Lord did not prosper as on other occasions. Mr. Wesley, at such times, did as we should do at the present day. With all humility he sought to know, and acknowledged the cause. We hear him, on one of these occasions saying to Mr. Benson, "*I doubt not we are not explicit enough in speaking on full sanctification, either in public or private.*" On another occasion where the work was less prosperous than he desired, he with earnestness raises the warning voice and cries out, "I am afraid Christian Perfection will be forgotten. Encourage Richard Blackwell and Mr. Colley to *speak plainly*. A general faintness in this respect, has fallen on the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people." And again, on yet another occasion of solicitude on this point, he writes to Miss B. who had just received the blessing of perfect love, to profess it, and encourages her against the censures of those who discountenanced her testimony on this subject. Of another place he says, "I examined the Society and was surprised to find fifty members fewer than I left in it in October last. *One reason is, Christian perfection has been little insisted on; and where this is not done, be the preachers ever so eloquent, there is little increase either in the number or grace of the hearers.*" Again he remarks, "William Hunt and John Wat-

son were not men of large gifts, but zealous for Christian Perfection, and by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek after it, and for this end appointed meetings for prayer. The fire spread wider and wider, until the whole Society was in a flame." Of another place he says—"Went on to L——. Here I found the work of God had gained no ground in this circuit all the year. *The preachers have given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they speak of it only in general terms, without urging believers to go on to perfection. And where this is not earnestly done, the work of God does not prosper.*"

A great deal more might be quoted to show that this is what Mr. Wesley, and also other fathers of Methodism, regarded as the "*Methodist testimony*." So much did Bishop Asbury think of it, that he says, "*I am divinely impressed with a charge to preach it in every sermon.*" Do Methodist Ministers of the present day feel thus divinely impressed. How have the responsibilities of the Methodist testimony been met. If, according to Mr. Wesley's declaration, Methodism *does not prosper* where the Methodist testimony is neglected, let us ask how those Methodist Ministers will meet their account who do not preach once in months on this subject—who do not encourage the testimony of their people in relation to their experience of this blessing—who seldom press the necessity of the present attainment of this blessing, either in their public or private ministrations.

Let us rouse, brethren, individually and collectively. Let us rouse to an earnest recognition of our responsibilities on this subject. Holiness is not only the crowning doctrine of the Bible, but it is the distinguishing doctrine of Methodism. Some, we acknowledge, do spend time in ministering on this subject as theological discussionists, or disputants, and are ready to assume an attitude which seems to say, "The temple of the Lord are we," who are not zealous as experimental witnesses of the grace; but what have we to hope for from such labors? Of the doctrine of holiness it may in the most emphatic sense be said, "If

any man will do his will, he shall know of the doctrine." And on what point is the will of God more distinctly stated than on this; "*This is the will of God, even your sanctification.*" But unless a man resolves to know *experimentally*, he cannot acquaint himself with the doctrine in such a way as to make him very useful to others in pointing out the steps by which it is to be obtained; for one must first travel the way before he is prepared for much success in directing others. How much better can one preach of justification after he has experienced that grace;—quite as important is the experience of entire sanctification to those who would successfully enforce the attainment of the grace on others.

We met a Methodist Minister on board a steamer whose experience illustrates what we would say. "Do you remember," said he, "an article published some time since in the *Christian Advocate and Journal*, in which it is said, 'Men are not holy because they really do not purpose to be holy.' On reading this I was startled and exclaimed, 'My God! is it possible that this is my case! It is indeed so. I am not holy because I never really brought my will to a fixed point. I will now be holy.' I was in my study. I went to the door and locked it with a fixed purpose I would never leave that room until I knew that I was a holy man." He had now brought it to a point that he would *do* the will of God, and as ever, he speedily proved the faithfulness of God. It was wonderful how quickly the Spirit helped his infirmities and took of the things of God and revealed them to him. It was but a short time before he was enabled to testify to his beloved wife, who came to his room, that the blood of Jesus cleanseth from all sin. And she too, with earnestness, began to seek the blessing. It was now out of the abundance of his heart that he testified to the people of his charge of the full power of saving grace. As a Methodist Minister, he had what Mr. Wesley denominated the Methodist testimony in his heart, and he felt that it was the very luxury of his being to bring it out to others. God owned the testimony, and as in the apostolic days after the baptism of the Holy Ghost was given, many were pricked to the heart, so on this occasion not only did believers receive the baptism of the

Holy Ghost, but many sinners were awakened and converted and it was but a short time before ninety souls were added to the Lord.

SELECTED.

A HOLY LEADERSHIP.

BY JESSE T. PECK, D. D.

There is much teaching to do in the Church of God—much besides what can be done by the regular pastors. The Fathers must teach—Ruling Elders and Deacons must teach—Class Leaders must teach the young, the inexperienced, all classes. For our convictions, and even the early endowments of conversion, are but the first lessons in the great art of a religious life. Great indeed, they are in themselves, great in their revelations to the soul—great in their implications and legitimate results—but still only “the first principles of the doctrine of Christ;” and there must be teachers to open up to the minds of Disciples the mysteries of the kingdom. But are we not obliged to say to many who have been long in the way, and occupied responsible stations in the Church—“when, for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”

Listen for once candidly to the statements of brethren and sisters in a class meeting. Observe what defeats they acknowledge in conflict with the devil—how little is known and appreciated of the power of God available to man in his trial state. How imperfectly understood are the privileges and resources of Christians—how completely the enemy might have been foiled by the armor of Christ, when he has been victorious—what heights and depths of Divine Love have been just before them, which, however, they never have reached, never have thought of—what growth in grace and evangelical power and usefulness has been easily at command—what innumerable and pitiable stumblings over trifling obstacles, which, had they been mountains, might have been swept away by the energy of faith.

Observe all this, and then the coming up again of sincere good desires—the trembling utterance of noble resolutions—the manifest aspirations for strength, and progress, and discoveries, which they know not how to reach. Then think of the eternal verity of those rich and available promises held out in the glorious gospel, to every one of these dear disciples—covering every one of their lamentable failures; solving with the clearness of light, every practical doubt which bewilders them, and applying with wonderful, even miraculous certainty, to the very exigencies of their numerous and fearful struggles.

And then listen to a “Leader” attempting their instruction, whose experience carries him not a step beyond them, who has either never learned, or forgotten how to conquer—who looks not into the crowded armory whence their weapons may be drawn—feels not the power which he ought to offer to them—knows not the road through which he ought to lead them over their difficulties, and on into the land of Beulah! What sad generalizing follows! What pitiable inadequacy in the instructions! What unskilful treatment of critical cases! What lamentable sameness and endless repetition of remark, adapted by the merest accident, if at all, to the cases of individuals. See how he leads them up to a particular point, and there stops, not knowing how or daring to take them over the place at which he himself has been accustomed to pause for years and years together! Sending away his class with no new suggestions suited to special cases for the week to come, no advanced port to gain—no fresh discoveries in the glorious world of realities before them. Only to come back when the next class day arrives, to rehearse the same defeats and pause over the same difficulties to them inseparable! Alas! what melancholy, what undeniable facts are all these. What wonder that the class room becomes a mere place of form or of dread and terror to these members—that its numbers so alarmingly diminish, and that so much ado with so little success, is required to maintain even the form and authority of so evangelical and time-honored an institution.

Take now a Leader of deep experience, who has dared to confide in the divine assurance that “the blood of Christ

cleanseth from all sin"—who has counted the cost and renounced the world, parting forever with its carnal indulgences and sinful pleasures—who has consecrated himself without reservation to God and his cause forever, and thrown himself with a power of faith that knows no denial upon the blood that cleanseth, and by constant trust in Christ alone, has preserved alive the flame of perfect love; and mark the difference in his leading. With devout breathings after God, he listens to every word when a member speaks, observes the difference between what is said in mere form, by habit or from memory, and the true out-gushings of the soul—how far the member has proceeded—where stopped—what is the grand defect in his mental habits—the special difficulty in his way, the reason why he does not go beyond his present position and grow up into Christ. His reply is no senseless commonplace, but a palpable hit. This is your difficulty and this is your remedy. I have been where you are and in this way I gained my victory, the very victory you require. What a flood of light is poured upon the darkened heart in a few words fitly chosen. How clear is the manifestation to the soul of a higher life—an attainable perfection in holy love. How difficulties vanish and the scheme of Salvation simplifies under the influence of deep experience, and he who came to class in doubt upon a particular point, goes away with a salutary lesson upon that point. He who came disheartened, goes away with his soul encouraged, and seeing what is for him, and how easily it may be obtained, he resolves to obtain it, and if his struggles do not immediately result in the highest realization of holiness, their effects are seen in the quickened conscience, the ardent breathing after a higher spiritual life, and the evident power with which he resists evil and labors for God.

Under such a leader, the whole class moves as by a common impulse onward in the Divine life. The class room is no place of dreaded confinement for a tedious hour, but the loved scene of fresh consecrations and renewed baptisms of the Holy Ghost. The marked effect of Holiness in the Leader, is seen in the increased numbers and regularity of attendance, as well as in the growth in grace, and the vigorous Christian life of the

members. This is not merely a priori probability. It is history—fully authenticated matter of fact, which we have all witnessed so frequently, that the mere statement must carry conviction to every reader. We *know* that whatever may be the importance of intelligence and character, and experience in a Class Leader, the *grand* difference after all is in holiness. Some who are really illiterate, are vastly better leaders than splendidly educated men, merely because they drink deeply from the fountain of life.—*Beauty of Holiness.*

ORIGINAL.

FRAGMENTS FROM MY PORT-FOLIO.

BY F. F.

IS THE RELATION OF CHRISTIAN EXPERIENCE A DUTY?

If I were required to plant my feet on a lofty eminence, the ascent to which seemed steep and rugged, I might perhaps, with discouragement and perplexity, shrink away from meeting the requirement. But show me one who has once made the ascent—point me to the foot-marks where he firmly planted his feet in his upward flight, and I am more than satisfied. Courage and faith in a moment inspires my soul—perplexities vanish. Buoyant with hope I rapidly make the ascent, and inspiringly call to those still lingering at the base, “We are well able to go up”—“This is the way, walk ye in it.”

Many are lingering at the foot of Zion’s hill, aye, multitudes are there, for

“Wisdom shows a narrow path
With here and there a traveller.”

Are you among those who are ascending, and are the marks by which you ascend, those which are clearly traced in the word of God? Then you can, with the holy heroism of David, exclaim, “He hath set my feet upon a rock and established my goings. And he hath put a new song in my mouth, even praises to our God: many shall see it and fear, and shall trust in the Lord.”

And now I need not tell you of the reasonableness of being at much pains to show others who would ascend, the foot-marks by which you ascended. You see so many still faltering. Their feet have indeed been taken out of the horrible pit and out of the miry clay; but they are lingering on their way to Zion's Mount, ere they have scarcely begun to make the ascent. And your great Deliverer has caused the eyes of multitudes to be fixed on you, in order that you may illustrate the way by which you have *experimentally tested* the solidity of those foot-marks by which you have thus far ascended. You cannot illustrate Scriptural truth more instructively or more inspiringly, than by your *personal* realizations. How often, or rather how continuously, did David and other Old Testament saints, and also Paul and other New Testament saints, give force and illustration to their Scriptural teachings, by reciting their own experiences. Again and again, both in the Old and New Testament is it repeated, "Ye are my witnesses." "We speak that we do know, and testify that we have seen." Other testimony than that given from personal knowledge, is not valid in civil jurisprudence. And such testimony does our heavenly Lawgiver and Judge require of those whom He calls forth as his witnesses before a gainsaying world.

"MY EXPERIENCE IS NOT MY OWN."

"My experience is not my own. God has given it, and I do not feel at liberty to withhold it." So said a lovely and intelligent Christian lady, who had received, through Christ, the blessed gift of a pure heart. The Lord had given her abilities to shine in the social circle, and she had not been among the unnoticed amid scenes where refinement, intellect, wealth and fashion preside. But she had counted the cost of giving up all things not consistent with Christian simplicity; and with Hester Ann Rodgers and other Christian heroines, she gave evident manifestations that she had renounced the spirit of the world by coming out from the world to be separate. God, as ever, when the *conditions* upon which he promises to sanctify wholly are fulfilled, set his seal to the work, and she now had an *experimental* knowledge of the blessedness of entire sanctifi-

cation. It was of this experience that she had now been asked to speak, and to which request she meekly rose and said, "*My experience is not my own.*" She then gave a recital of the process by which she thought her spirit had been wholly sanctified. We always suspect those who never tell their own experience on this subject and exert a dissuasive influence on others in relation to this testimony, that they either never had, or have lost the experience of this grace. No one ever received it but as a gift from God. God's gifts must be diffused or lost. And no one enjoying this grace, but will testify to the truth of this.

ORIGINAL.

CHRISTIAN PERFECTION.

OBJECTIONS ANSWERED.

BY N. BANGS, D. D.

In addition to the objections drawn from Scripture, some of which were considered in our last article, others have objected that many who profess this high state of Christian experience are no better than others—that they are equally proud, worldly-minded, vain and fretful, as those who do not profess it.

It may be so, for they may be deceived, or may act the hypocrite for some selfish purpose. What then? Does it necessarily follow that because some are deceived that there is none right? This would be a strange conclusion indeed! Would it not conclude just as forcibly against all religion? Have there not been found some among those who profess merely justification who have been deceived? And shall we thence infer that there is no reality in justification? We might indeed abandon all arts, all sciences, and all pursuits on the same ground of reasoning. What artist has not been deceived in some of his attempted achievements? What scientific investigator has not been deceived or mistaken in some of his theories? How many idle disputes have been maintained on physical and mental subjects! And are the principles of astronomy, geology, rhetoric, logic, and the other sciences so perfectly developed and understood, so critically analysed, and systematically arranged, that no professed amateur of them has been deceived in defining and ap-

plying their principles to practical use? Rather, has not many an ignorant pretender to some one or all of these sciences betrayed his sciolism of their principles by the distorted manner in which he has presented them? Are we to suppose that there is no truth in the science of astronomy because all its professors were deceived in respect to the rotundity and motion of the earth and the stability of the sun, until Galileo arose in the 16th century, and by the use of his telescope dissipated the clouds of ignorance which hung over this sublime science?

Allowing, therefore, all that the objector demands, that there are some, and even many, if he will have it so, that profess this purity of heart who are deceived, it no more militates against its reality than it does against the laws of gravitation, which were not understood until Newton arose in the 17th century, to demonstrate their existence by inferences drawn from the fall of an apple from the apple-tree. Let him who makes the objection act a similar part to that of the wise philosopher who, by his patient investigations, dispelled the darkness that brooded over the physical world, by the application of his lenses for the refrangibility of light, and used his improved telescope for the discovery of the heavenly bodies, by using his superior knowledge of this subject, derived from the light of revelation, for the instruction of those ignorant souls who he supposes are led astray by the infatuation of error or blinded by clouds of darkness that intervene between them and the *sun of righteousness*. Let him elevate the telescope of faith, high up to the throne of the Eternal, that he may espy all these motes or mountains of error which hang in the atmosphere of the gospel, and then apply himself, by patient thought and accurate investigation to their removal, that in God's "light we may see light," and be led to embrace "the truth, the whole truth, and nothing but the truth." I presume to say, that no one is more desirous to embrace and follow the true and right way of holiness, than those he suspects of being deceived. If, indeed, their hearts are sincere, as they must be if they are ignorantly deluded, then are they most anxious to be set right, are willing and exceedingly desirous to be instructed, and will listen, and that in humility, and due submission to anything which may be said to them. If they imagine themselves to be sanctified when they are not, they most assuredly are objects of commiseration, and should therefore receive the Christian attention of all well wishers of their soul's salvation, and have a right to expect from all such, that watchful care which the Gospel demands. Let then this care be extended to them with the same solicitude that is now exemplified in censuring them for their defects, and the evils com-

plained of will speedily be removed, and light, and "peace and joy in the Holy Ghost" will be the happy consequence.

But allowing the worst that can be said against them, namely, that they are hypocrites, that they pretend to be what they are not, so far from militating against the holy religion which they profess, it is the strongest possible argument in its favor. The fact is, there is something so intrinsically excellent in this doctrine of Christian Perfection, something so indescribably precious in its experimental practice, that there are those—it is to be hoped but few—who wish to palm themselves off upon the community as having it, while they know they have it not. What then? Are we to conclude that there is no such thing to be found and enjoyed? Directly the reverse. What rogue would be such a fool as to counterfeit notes upon a bank that had no existence? Nay, will he not select the best bank in the community as a type of his spurious bills? Most certainly he would. To act otherwise would be to add consummate folly to refined wickedness. Thieves, necromancers, jugglers, and "spirit-rappers" may hide their black arts and delude their votaries with their tricks and monstrous pretences; but the devout Christian has nothing to conceal, and his light shines so brilliantly that others see its luminous rays, put a high estimate upon its worth and wish to make the world believe that they also possess it, while they are strangers to its sanctifying influence. Every hypocrite, therefore, is a proof in favor of the genuine Christian. As every counterfeit bank note is an evidence that a sound bank exists, so every hypocritical pretender to "perfect love" is an undeniable evidence in favor of the proposition that there is such a thing attainable in this life. As every base coin is but an imitation of the pure coin taken from the mint, and as the former would not be without the latter, so every merely imitator of him who has the image of God stamped upon his heart furnishes an unanswerable argument in favor of the truth that the genuinely holy man has been run in the mould which God hath prepared for the stamping His image of "righteousness and true holiness" upon the hearts of all true, persevering believers. Deny this, who can have the hardihood to do so.

On the whole, therefore, I conclude that these objections have no foundation—except in the disordered imaginations of those who make them. They are founded in error. They will apply with equal force to every art, every science, every profession, and every pursuit, in the universe. Hence, were they admitted as valid, every thing real would be swept from earth and heaven. We should then be carried back to "old chaos and

ancient night," and have to grope our way through the mists and fogs of a mystical philosophy down into the gulf of nothingness. Types without antitypes—ideas without a thinking mind—bodies without substances—a material universe without matter—all jumbled together producing a nonentity! For if a deceived saint proves that there are no genuine ones—if hypocrites prove that there is none sincere—then there is no truth in the Bible—no truth in religion—no truth in philosophy, nor in any thing else—all, absolutely all, is swept by the board,—and we may adopt Berkly's and Hume's theory, that there is nothing real among men—that Berkly and Hume were nothing but a bundle of ideas—that we are nothing else—that the paper on, and the pen with which I write, are but ideas—that I myself, and all other selves, are but floating ideas! Alas! alas! to what direful consequences does error lead! Renounce the error, and you will be lead on to the solid ground of truth. Here you may tread solidly. Here you may walk safely. On this ground grows the "tree of life," loaded with fruit for "the healing of the nations."

To speak without metaphor:—Embrace the truth as it is in Jesus, believe His power and willingness to "save to the uttermost all that come unto God by him," and you shall be thus saved—saved from the entanglements of error, "from all unrighteousness,"—saved in the hour of temptation, and finally with the "power of an endless life."

I have endeavored to give these objections that careful consideration which they seem to deserve, and hope I have succeeded in answering them so fully as to weaken, if not to annihilate their force. There are others, however, involved in those already made, the answer to which I must reserve for another article, which, time and ability serving, I shall attempt to do.

THE SERVANT OF CHRIST.—The following sketch of a sermon, preached some years since, by the Rev. Dr. Wardlaw, of Glasgow, who has recently departed to his rest, will furnish material for thinking:

"*Ye serve the Lord Jesus Christ.*"—Col. 3, 24.

If you really serve the Lord Jesus Christ—

- I. The *will* of Christ will be your rule.
- II. The *love* of Christ will be your principle.
- III. The *glory* of Christ will be your end.
- IV. The *example* of Christ will be your pattern.
- V. The *grace* of Christ will be your confidence; and,
- VI. The *approbation* of Christ will be your aim.

SELECTED.

PRAYING OVER THE SCRIPTURES.

It is related of a celebrated and successful minister, that in the course of his preparation for the ministry, he read over the whole Bible, together with Matthew Henry's commentary, in his closet, on his knees. We do not imagine the position of his body was a matter of any consequence, but we suppose that prayerful perusal of the Bible was one of the means by which he became wise to win souls to God.

In Henry Martyn's Journal it is written: "Was in a spiritual, happy frame the whole day, which I cannot but ascribe to my being more diligent in prayer over the Scriptures; so that it is the neglect of this duty that keeps my soul so low."

The habit of constantly uniting prayer with the reading of the Scriptures is most conducive to increase in knowledge and improvement in prayer—to growth in grace and in the knowledge of the truth.

A young man who had made great attainments in piety for one of his years, was asked by an intimate friend to give an account of the means he had used. After some reluctance he remarked in substance as follows:—

"For some years after I made a profession of religion, my interest in spiritual things was fitful. I did not clearly understand that conversion was but the commencement of a religious life, and that my course was steadily onward from one degree of perfection to another. When I understood this, I was led to inquire, what are the means that I am to employ to make this progress? I found that the reading of the Scriptures and prayer were among the most important ones. I set apart stated seasons for the use of these means. Sometimes I was interested in what I read, and sometimes I was not. I saw that it would do me no good to read the Bible as a task, that I must feel its truths or it could have no sanctifying power in my heart. I then endeavored to prepare my mind before I began to read, by reflecting that it was God's word, and that I was bound to attend to it as though it was expressly addressed to me. I found this profitable. I was next led not only to meditate, but to

pray before I read my portion. I found my interest in the Bible increasing. I was soon led to blend the two exercises of reading and prayer. It has been my custom for several years to pause on every thought I met with in reading the Bible, and to ask myself what application I can make of it, and to pray for the Spirit to enable me to make that application. This is my uniform habit, and I have derived great benefit from it. It has increased my love for the Bible, and my delight in prayer a hundred fold."

Here was the secret of the young man's rapid advancement in divine life. He received into his soul the food designed for its nourishment.

Should not his example be followed by every Christian? If God should speak to us in an audible voice, we should, no doubt, listen with the deepest reverence: we should feel the most earnest desire to understand his communications. We should, doubtless, lift up our hearts in prayer for aid to hear and to obey his words. His written word should be treated as reverently as his spoken word. This cannot be done without constant prayer.

Let me exhort you, reader, to enter on the course pointed out above. It will soon make the Scriptures a delight. It will soon add to your spiritual strength. It will soon make you mighty in prayer. It will cause your path to be like that of the shining light, "which shineth more and more unto the perfect day."—*New York Observer*.

GREGORY LOPEZ.—Among the praiseworthy features of this strange man's life, was his love of prayer, which was truly remarkable. He was wont to say, "The eyes of a wise man are always fixed on Christ, who is his head; and the soul that is touched with the love of God is like a needle that is touched with the loadstone which always points to the North. Thus, in whatever he is employed, his eyes and his heart are always fixed on Christ." And it was in this way that he lived; for his life seems to have been spent for many years in almost uninterrupted prayer. With his first waking breath his petitions ascended up to God, and continued, with little interruption, until he slept again. Prayer was the habit of his mind.

SELECTED.

RETURNING FROM CAMP MEETING.

[From Camp Meeting Manual.]

I am very happy to greet you, my dear friend. Pray, let us find a quiet seat, if possible, on this crowded boat, and I will ask to hear the remainder of your narrative.

“I feel a sensible pleasure in complying with your request, sir, especially as I am greatly indebted to you for the interest you have manifested in my spiritual welfare.

“I hope to repay your kindness to me by prevailing on some friend, as cold and dead as I was, to attend the meeting next year. But I have learned that there is such a thing as dissipation of mind, even in talking about religious things. In the best periods of my enjoyments formerly, I used to love to *talk*, but for the last two or three days I have loved to *work*, and I have loved to *think*. I never knew before, the deep spiritual meaning of the passage, ‘Be *still*, and know that I am God.’ I never knew how to *be still* before, and I never knew the meaning of that word ‘*know*,’ in the text. O this perfect love! What a calm, deep sea of bliss and purity it is!

“On the next day after the prayer meeting I spoke of, where the young lady was converted, an incident occurred in our tent that impressed me very much. It seems our pastor preached a Sabbath or two before Camp Meeting, in a place out in the country somewhere, and about twenty-five miles from here. I heard him say, on his return, that the Lord visited the people very graciously, and that some five or six of the leading members of the church seemed to get a wonderful baptism. He remarked, too, that while the church was praying for full salvation, several persons arose, uninvited, and expressed a desire to seek the Lord. Well, along in the afternoon of the day after I saw you last, there came a young man into the tent, and inquired if the Rev. Mr. — was on the ground. The young man looked fatigued and sad in the extreme. I felt a great interest in him immediately, and half guessed what might be the nature of his errand. I sent a lad for Br. — and in a few moments he came in. Ap-

proaching the young man, and asking his name, for evidently he had no knowledge of ever having seen him before, he was informed that it was S——.

“ ‘ Did you wish to see me for any special purpose ? ’

“ ‘ Yes, sir,’ said the youth,—his eyes still fixed on the ground.

“ Bro. —— was evidently a little puzzled, as well as highly interested ; and he inquired further, after seeing that the stranger was disposed to answer only categorically, ‘ What can I do for you ? ’

“ He raised his eyes, and said, ‘ I wish, sir, you would pray for me ? ’

“ ‘ I will do so,’ replied Bro. ——, ‘ but will beg first to ask a few questions.’ The replies to these gave us the following facts : He lived in the vicinity of the place where Bro. —— preached two Sabbaths ago, as I told you. He was at the meeting, and was deeply convicted while the church members were praying for holiness ; although he was not among those who voluntarily rose to ask prayer. After the Sabbath exercises were passed, he continued to see his condition as a sinner more and more fully, until he feared the earth would open under his feet, and he should go down quick into the pit.* He left his home that morning, and had travelled on foot, and without refreshment, about twenty-three miles, to see the man under whose preaching and prayers he was first awakened.

“ While he was conversing with our preacher thus, every breath, not employed in speaking, was a sigh, accompanied by an ejaculation, faintly audible,—‘ Have mercy ! ’ ‘ O Saviour ! ’ ‘ Lord Jesus ! ’ &c.

“ Soon we knelt, and Bro. —— called on me to pray. The call was unexpected, and my excitement of mind was somehow of such a character that I did not seem to get hold of his case much, and after a few sentences of intercession for him, I found myself praying for my own soul. In truth, the exhibition of such earnestness on his part, had the effect powerfully to increase my conviction of the necessity of a clean heart, and I could do little but to groan out my desires to God for full salvation. I wondered, too, that Bro. —— should ask *me* to pray at all, for one who had come so far for *his* prayers. To my surprise, after

I concluded, Bro. — still refused to pray for him, and told him he must pray for himself.

“He immediately began to cry to God ; repeating, in a most desponding tone, the same ejaculations I had heard him continue to breathe from the first. After a few moments, Bro. — told him, ‘Jesus is here ; now give yourself to him.’ He immediately said, ‘Lord, I give myself to thee ;’ ‘Jesus save ;’ ‘I will be thine forever ;’ ‘I will serve the Lord ;’ ‘I will be a humble Christian all the days of my life ;’ ‘I will obey thee,’ &c. Nearly as soon as he began to pray thus, I noticed a change in his voice ; and after a sentence or two, he seemed to catch for breath, as if he was so full he could hardly breathe. That symptom increased, till he seemed involuntarily to cry ‘Glory to God !’ Then he resumed his consecration, and continued till impeded as before ; and then he blessed the Lord again, rather for relief apparently, than because he had at any moment, any very distinct idea of the operations of grace in his soul. These alterations were continued for some minutes, till, gradually, he became fully aware of the wonderful work which the Lord had wrought in his heart, and he praised the Lord in tones and language expressive of the deepest gratitude.

“He stayed with us over night, and seemed very much to wish that he could have stayed till the close of the meeting.

“But his duties to his employer, he said, rendered it necessary for him to return home ; and so, after commending him to God, in the morning, we bade him an affectionate farewell.

“I have narrated these circumstances, because they had something to do with the process by which the Lord brought my own soul into the possession of his great salvation—his perfect love. The young lady’s case impressed me deeply that I had always erred, by looking too much at myself, and too little to Jesus, whenever the higher walks of the spiritual life were set before me. Hence, I had often said, ‘*I don’t dare* to undertake such great things ;’ and I had really given myself a good deal of credit for *humility*, in indulging in such feelings and expressions.

“I now saw that very thing in the light of a rejection of Jesus ; as it constantly assumed to gauge the power of the gospel by *my* standard, and *my* habits, and *my* disposition. I began to

be *ashamed* before God. O, how I went down there, for a few hours, in my own estimation! At length my own image became so painful to me, that I cried to be saved from the power of my own heart, with as much earnestness as I had ever felt before in praying to be saved from hell. Meantime, Jesus appeared an object of desire increasingly precious, as my self-aborrence grew upon me, and I had reached a point where my faith steadily beheld him, though at a distance, when that young man came into the tent.

“My attention was diverted from my own case, for a little time, while we were witnessing his struggles, and his first exhibition of the instincts of his new nature; but when I began again to look to Jesus, I was immediately impressed that his case, too, was full of instruction for me. *I must give myself to Jesus.* But I felt as if it would be an insult to offer him *such a self*. O, the self-loathing of that hour! I had seen the time when I felt that I could hardly *afford* to give myself to God, with all my *great* interests, but now the thought of dragging forth a vile worm, and placing it on the altar of that God, before whom ‘Lebanon is not sufficient to burn, nor the beasts thereof for a burnt offering,’ was almost insupportable to me. But I retired from view a little, and began at once both in fact and in form, to consecrate all my powers, relations, hopes, prospects and possessions, to God, through Christ. I had little or no struggle then to get my own consent to the sacrifice of any object, and almost before I was aware, I had laid all on the altar. I searched, and searched, for something more to give, and when nothing more could be found, I involuntarily exclaimed, with regret, ‘*And is this all?*’ My heart turned with an apology to the Saviour, and exclaimed,

‘Small as it is, ’tis all my store,
More thou should’st have, if I had more.’

“When I had reflected a moment, and found that this was indeed the very point of that full consecration which I was to make, and on making which I might claim the blessing of purity, through Jesus, I was at first in momentary expectation of some wonderful sensations or views, but I seemed only to be let down into unknown depths of quiet, humble love. There was no more

a contest in my soul. All was peace—perfect peace. It was indeed ‘the peace of God which passeth all understanding.’

“For a time I had no wish to speak to any one, but remained on my face before the Lord, uttering to myself some of the views presented to my mind by the Spirit :

“‘God in exchange for a worm’—‘I am thy God’—‘The kingdom of Heaven is within you’—‘All are yours’—‘The pure in heart shall see God.’ These views as they broke successively upon my mind, seemed to lead me, as a guest, from room to room, and from story to story, of a mansion, inconceivably rich and beautiful, and all presented by the Holy Spirit to my wondering soul, as its own rich heritage in Christ.

“All vain ambition, all distracting solicitude, all pride and self-will, and all fear, whether of future disgrace, or of poverty, or death, are gone ; and from that time my spirit has constantly and consciously rested in the bosom of infinite love.”

I rejoice with you, my dear friend, in the wonderful salvation which the Lord has given you ; and now let us, together with this group of dear friends whom your narrative has drawn about us, lift up our voices in a strain of praise to the Saviour :

CHORUS.—GLORY TO THE LAMB.

Glory to the Lamb ! Glory to the Lamb ! Glory to the Lamb !
The world is overcome by the blood of the Lamb !

Glory to the Lamb ! Glory to the Lamb ! Glory to the Lamb !
My sins are washed away in the blood of the Lamb !

Glory to the Lamb ! Glory to the Lamb ! Glory to the Lamb !
The Devil's overcome by the blood of the Lamb !

Glory to the Lamb ! Glory to the Lamb ! Glory to the Lamb !
I've lost the fear of death through the blood of the Lamb !

Glory to the Lamb ! Glory to the Lamb ! Glory to the Lamb !
The martyrs overcame by the blood of the Lamb !

Glory to the Lamb ! Glory to the Lamb ! Glory to the Lamb !
I hope to gain the skies by the blood of the Lamb !

Glory to the Lamb ! Glory to the Lamb ! Glory to the Lamb !

“O, this heaven of purity and peace ! What boundless beauties there are in the gospel ! 'Tis God with man ! 'Tis God in man ! 'Tis heaven on earth ! O, may I ever walk in this light, and breathe this atmosphere of love !”

Christian Experience.

ANOTHER SABBATH DAY'S EXPERIENCE.

Sabbath Evening, Feb. 12, 1854.

Blessed forever be the name of the Lord, for the privileges and blessings of another holy Sabbath. This has been a solemn and profitable day to my soul. May it never rise up in judgment against me! I trust the Lord will help me to keep in mind the solemn vows I have made to live alone to him; but sensible of my own weakness, I pray for grace and strength to cast myself upon, and constantly live by faith in the Lord Jesus. The sermon preached to-day from the words, "Well done good and faithful servant," was, I trust, blessed to my soul. I felt under the discourse such an awful sense of the responsibility resting upon me to improve the talents God had given me, and the solemn obligations I am laid under to be entirely devoted to His service, as quite overwhelmed me. The preacher spoke at some length on the privilege and blessedness of enjoying continually a consciousness of the divine approval, and then directed the attention to the day of reckoning, when those to whom the Lord had committed talents should hear the words not only of approbation, but of commendation, pronounced upon them for having gained other talents, and for having manifested their love to Jesus, in ministering according to their abilities in the spirit of self-sacrifice, to the necessities of the least of those for whom he died. I began to examine myself by the text of God's word. I asked myself the solemn question, "Am I living for eternity? am I according to the ability which the Saviour has given, making all that improvement of my '*talents*' which he has a right to demand and expect?" O how momentous and important do these inquiries appear! May the Holy Spirit assist in satisfactorily deciding these points, and seal my vows which I again renew in the presence of my Maker, to live entirely to his glory. It is seven weeks this evening since I was admitted

into the guest chamber, and was permitted to sit with Christ in heavenly places. My soul was then filled with that "perfect love which casteth out all fear." Glory to the Lamb forever for the riches of his grace, and the unspeakable peace and strength which his promises have afforded me, since that hour both in seasons of temptation, and in the performance of duty. My soul has indeed returned to her rest, and the Lord has dealt bountifully with me. O that a grateful remembrance of what he has done for me, may increase my confidence, and encourage me to walk in the narrowest part of the narrow way. With the Psalmist, I have reason to say, "Bless the Lord O my soul, and all that is within me bless his holy name;" and in view of God's faithfulness in fulfilling his word I may also add, "The word of the Lord is tried. He is a buckler to all those who put their trust in him." Glory to the Lamb forever. I have a new instance of his truth and faithfulness, which I cheerfully record to his praise. Yesterday was a day of trial, and of sore temptation from the enemy; but at the female prayer meeting in the evening, I experienced a renewal of spiritual and physical strength while drawing near to a throne of mercy. There were but four present, but we found access in pleading the promises, and felt that it was good to be there. After I came home and had made all things ready for the Sabbath, I sat down in a quiet place to read, meditate and pray. As I mused the fire burned, and I felt an unusual panting after Christ,—an increased hungering and thirsting after "all the mind that was in him." My mind became intensely fixed on God, his holiness, his commands, his will and promises concerning me; and my soul seemed endued with new power from on high while pleading with God for a fresh token of his favor,—for a fresh stamp of the Saviour's image in my heart. I seemed in a moment to be in the majestic presence of the Deity, with whom I was permitted to enjoy the freeest access, the most familiar intercourse. Looking steadily unto Jesus I prayed that I might be "changed into the same image from glory to glory as by the spirit of the Lord." Remembering the Saviour's word, "Sanctify them

through thy truth, thy *word* is truth," I turned to the Divine word, still pleading for—

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone."

The first promise that was presented was from the Old Testament, "I will sprinkle clean water upon you, from all your filthiness, and from all your idols will I cleanse you." My soul leaned upon it and I instinctively said, Lord I believe thou canst fulfil this promise even now. The enemy whispered, "It is impossible,—do not deceive yourself by supposing that God is going to verify that promise to you." But the spirit of the Lord lifted up a standard against this wicked suggestion in these words, "All things are possible to God," and him that believeth—and I could not but exclaim—

"Be it I myself deceive,
Still I must I will believe."

I waited a moment, and the spirit answered, "Faithful is he that calleth you who also will do it," I said, "Lord I do believe."

"Thou dost this moment save
With full salvation bless."

Give me some token of thy favor and of my acceptance. In a moment I heard this sweet response of the spirit—

"Thy sins are forgiven, accepted thou art,
I listened, and heaven sprung up in my heart."

My soul was filled to overflowing with love and praise, and I was about to commence the sweet song I have been singing the last seven weeks, when this very precious promise was applied, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." This was enough, the promise was fulfilled, and I have no other petition to offer in my own behalf than that God would cause the *spirit and words of Christ to abide with me*. O glory to the Lamb! he has set my feet upon the Rock, and established my goings, and I will praise Him—Hallelujah to Jesus forever! The language of my heart is "What shall I render unto the Lord for

all his benefits?" O that I might render unto him all my ransomed powers, both of soul and body for time and eternity as a small return for giving himself for me. I trust I can say in his fear and to the praise of his grace, that I am enabled to offer to Him continually as a living sacrifice my thoughts, by day and by night,—my heart's supreme affections, and all that I have and am; leaving the supply of all my future wants both temporal and spiritual entirely with him, who has said, "*They that trust in the Lord shall not want any good thing.*" What more can I ask or desire than this? "*Thou art my strong habitation whereunto I may continually resort.*" "My hiding place, my refuge, tower, and shield art thou. O Lord I firmly anchor all my hope, on thy unerring word."

"Then let the rising billows roll,
Faith is the anchor of my soul;
Secured I am on every side,
Fixed firm in Christ, my Rock, my Guide."

Blessed security; transporting assurance, I feel that I am completely surrounded with the promises of Christ, and he supports my soul in them, and through them by his spirit. Precious promises; they are my daily food, and through their fulfilment I experience day by day a renewal of spiritual strength. O how precious is the sound of Jesus name. Hallelujah! love and praise to Him belongs! *Yes all the glory belongs to Christ.* I feel that I am an uncomely, unlovely, unloving worm, and less than nothing; and if in the sight of God I am regarded with love, it is because his grace so freely bestowed enables me to believe with all my heart the precious promises of my Saviour. O that the words of Christ may abide in me, that the union of my soul with him may be preserved by a constant and implicit faith, and reliance upon what he has spoken. May his grace continue to vouchsafe to me,

"A lowly, contrite heart,
Believing, true and clean;
Which neither life nor, death can part,
From Him that dwells within."

I think I feel the importance not only of loving with all my heart this dear Saviour, who has bought me with a price, but of being constantly and actively engaged in doing his will. I de-

sire to manifest the union and communion of my spirit with him in my life, in being spiritually minded, in having my treasure, my heart, and my conversation in heaven, in—Christ. Some of the leading features in my experience are confidence in God, submission to his will in all things, a new and increasing delight in reading the holy word, and an unspeakable love for and delight in secret devotion. What a contrast to my past experience! Formerly I went to my closet as the slave goes to his labor: but now there is no place so dear to me, so necessary, so invaluable as the one “where I have chosen to pray.” It is here that Jesus deigns to meet me. During these blessed seasons I receive the embrace, and enjoy the consolations of my beloved, the bridegroom and protector of my soul. It is here that in a peculiar sense, I converse with him in silence, and feel him to be nearer to me than is any other being. This state of mind is one evidence to me that I have begun to live for eternity. It seems to me that I never really and truly lived before. I feel that I am not living unto myself, but “unto Him who died for me and rose again.” I recently met with a circumstance which had it happened two months ago, I should have thought very trying, and no doubt would have felt considerably irritated; but in the present instance I found it more advantageous than any trial I have met with since my soul entered so fully in the Lord. I have frequently been tempted to think that the only ground on which I assured myself that I enjoyed acceptance in the beloved, was because I had but little to try my patience and love. But of late I have had my name cast out as evil, and could take it patiently. I rejoiced in being counted worthy to suffer for Christ’s sake, and considered it all joy to suffer shame and reproach for well doing. I did not feel the least resentment, ill-will or impatience on the occasion, but was more than ever convinced of the blessed reality of what God had done for me; and this fruit of the spirit gave me fresh cause for rejoicing, *in Christ only*. To him be all the glory.

“O—if in this wide world of human woe,
Trials like these I yet must undergo,
By all most dear on earth, most prized in heaven,
Great God! let more than human strength be given.

O, might I in some calm sequestered seat,
 Be found submissive till my end I meet!
 It may not be my soul:—endure a while—
 The tempest shall be o'er, the heavens shall smile:
 A brighter prospect open on thy sight,
 Eternal day and God's own glorious light!
 Thy trials o'er, and all thy sufferings past,
 Safe anchored in the heavenly port at last,
 Enraptured, thou shalt endless praises sing,
 To thy deliverer Christ, thy God and King!
 Loud hallelujah's thro' the courts of heaven,
 That in the day of weakness strength was given.

I have some outward trials and not a few inward conflicts with the accuser of the brethren, but I praise the Lord, the name of Jesus is a strong tower into which I run, and am safe from all the malice and fiery darts of the enemy. Glory to Jesus, he is with me, and his loving-kindness is better than life itself.* By this fountain of strength will I abide till he shall lift his servant up and place me by his side. O that my pen could express the happiness I feel at all times, in communion with Him and in thinking and speaking of his power to save, *to save now, to save even me.* Praise the Lord for the precious experience of this day.

EXTRACTS FROM CORRESPONDENCE.

Under this head, we propose to give our readers occasionally, such extracts from our business and private letters, as though not intended for publication, are worthy of being preserved. The following, from the pen of a dear friend, just recovering from a fit of sickness, needs no apology for its insertion.

June 5, 1854.

I have been quite sick since I saw you, am much better now, although quite weak. But Oh how sweet have been the revelations of the Saviour's love to my poor heart. I have had some cheering, animating glimpses of the great things that have been prepared for those that love the Lord, while reading this precious text. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Oh! what condescension is here!—how worms may be honored!—dust and ashes exalted! The Lord has many names for his redeemed. *He* calls them his *people*, his *flock*, his *heritage*,

his *jewels*, &c.,—all these are very expressive—but to me it is when *He* speaks of them as his *children*, that the strongest love, the greatest interest, and the deepest tenderness is exhibited. Children of God! How near our Father's sympathy does this bring us! within the inner circle of his love—nearer his heart than angels. And if children then heirs—heirs of God and joint heirs with Jesus Christ. How the vision brightens with the unfolding prospect! May we have the spirits sweet's attestation every moment that we belong to that family. M.

Poetry.

SELECTED.

THE LIFE OF FAITH.

A beautiful life is the life of Faith;—
Its source is above this mundane sphere;
It smiles at the gloom
Which overshadows the tomb,
And seeks "no continuing city" here.

Its star beams aloft and it shines so bright,
That Pilgrims of earth on their hermit road,
Forget the dark night.
In its heavenly light,
Which lures their feet to the throne of God.

And happy is he who with childlike trust,
Still follows its sweetly illuming ray,
For, the path of the just,
O, I *know* that it must,
Shine more and more to the perfect day.

Forever, this eye, through the night of Time,
Shall steadily look to that cheering star,
For a holier clime
With its pleasures sublime
Its beam reveals in the land afar.

I cherished the tenderest hopes below,
They perished, and left me in grief and tears,
But taught me to know
Of that emerald bow,
Whose hue fades not through eternal years.

Oh! Earth were indeed but a dark abode,
A desolate, dreary and lonesome home,
Were there no pilgrim road
Leading upward to God;
No guiding star, to the world to come.

'Tis true, the believer must trace, in pain,
The prints of his Saviour's bleeding feet,
And consider again,
And again and again,
The lily's robe and the ravens meat.

Yet Faith is the life—by the Saviour's grace—
The lovehest life for the soul to lead,
For His righteousness
Is a glorious dress,
And the bread of life—it is meat indeed.

[*Congregationalist.*]

Editorial Miscellany.

HAVE ANY OF THE RULERS BELIEVED ON HIM?

The design or purport of this question, was evidently to ascertain how far the so supposed heresy of Christianity had spread. The fact that officers, sent to apprehend Christ, had become daunted in their purpose and had returned without him, was an alarming omen, and filled the minds of these malicious men with apprehension lest, after all their efforts to prevent it, Christianity should finally prevail. A similar question is often proposed by a certain class of time-serving persons who are never willing to commit themselves fully on any grave and important question until they have ascertained whether it is likely to have the sanction of the great; in other words, whether through its adoption by the leading minds in community, it is destined to become popular.

Much as we are disposed to respect the judgment of the great and learned, it is hardly necessary for us to say that this is not the spirit or temper of mind with which we should enter upon an investigation of the experimental truths of religion. "If any man will do his will, he shall know of the doctrine, whether it be of God." There may be, and perhaps we ought to say, generally is, on the part of those who are elevated in their relative position, a strong repugnance to the doing of the will of God, as it too often comes in conflict with their pride, their so-called dignity, their love of applause, &c.—hence we are told, "Not many wise men after the flesh, not many mighty, not many noble are called." The Lord's disciples, whatever be their station in life, if they would be success-

ful learners, must be simple, humble, child-like. We rejoice to know that, while there are comparatively few bearing the honors of life who enjoy and exhibit the simplicity of spirit above referred to, God has never left himself without witness, even among this class.

Holiness, it is true, like every other of the doctrines of grace, has encountered its share of opposition and cold indifference even from those who have occupied positions of prominence and influence in the Church; yet, nevertheless, from among its brightest luminaries it hath pleased our Heavenly Father to raise up a goodly number of warm advocates and faithful witnesses. We do not refer to this because we believe that holiness is dependent upon this class of influence for its success—(it is God's truth and needs not the help of man to secure its prevalence)—but simply to show that, as a doctrine, it has commended itself to the loftiest intellects and the most devoted hearts in our beloved Zion. Who are the men, whose names are as ointment poured forth, whom the Church has delighted to honor because God has so eminently honored them, not only with distinguished abilities, but with signal success in winning souls to Christ, but men who were zealous for the doctrine of entire Sanctification; men who believed it, preached it, professed it, lived it. Of the Wesleys, Fletcher, Asbury and their coadjutors who confessed themselves raised up of God to spread Scriptural holiness over the land, we need not make special mention. Though dead, they yet speak through their works. Turning to more recent times, we have the sainted Fisk, and last, though not least, the illustrious man who succeeded him in the Presidency of the Wesleyan University. No one could hear Dr. Olin without being deeply impressed with the conviction that he was a man of prayer, a man of strong faith, a man enjoying intimate communion with the Father of Spirits. Attempts have been made by those who would discountenance the profession of the grace of perfect love, to prove that, whatever Dr. Olin's views may have been on the theory itself, he never openly avowed that he had ever entered into its enjoyment. Some of our correspondents, who have alluded to this subject in former communications, have quoted from the doctor's writings and conversation, language, which, it seems to us, could be construed in no other way than as expressing a belief in, and a profession of this grace. Whether this has been deemed sufficient or not, we think the following letter, published in the National Magazine for June, will set this question forever at rest. As the Editor justly remarks, it "is very clear and positive; we see in it

no hesitancy except that diffidence which Christian modesty and humility would naturally give to the possessor of any virtue." The letter, which was accidentally omitted from his biography, is as follows:—

" TO MR. J. R. OLIN.

" MIDDLETOWN, September 30, 1844.

" MY DEAR BROTHER,—I have heard from you several times of late, though indirectly, and was happy to learn that your health is no worse than it has usually been these several years past. That has been bad enough; but we are accustomed to it, and can feel no special apprehension so long as you continue tolerably comfortable. Still I hardly know what event could give me so much pleasure as your restoration. I do not expect to see that change, but it would relieve me of a fear which has often pressed heavily upon my feelings. Let God order that matter as he will. It is an unspeakable comfort to me that you are his child, so that the worst cannot be regarded a great calamity. I could wish, if it pleased God, to detain you for some time from heaven; but a sorrowing heart must soon find relief under griefs, the cause of which is that a beloved friend has taken up his eternal abode with Christ.

" There we shall doubtless meet at last. I never felt my evidence more clear. Indeed, my religious experience for the last two years has been full of consolations and free from doubts. I am not sure that I ever wrote to you my whole mind on this subject, though a marked change has occurred in my feelings and views. I am at least a full believer in our higher doctrines in regard to Christian attainments, and I sometimes say to my intimate friends that I have great comfort in believing that I have been made a partaker of this grace. Doubtless God's will is even our sanctification, and we offend no less against our own high interests than against his most gracious designs when we rest below the best attainable position in religion. I do not for a moment allow myself to doubt that the great plan of redemption provides for a perfect work here below. I can take no view of the gospel which tolerates lower views. I cannot preach the gospel in any other light. I dare not limit God, and least of all, in his favorite work of abrogating sin. The postponement of this chief end of religion till the article of death, has in the Scriptures just as much and just as little countenance as the purgatory or the mariolatry of the Catholics. I trust the day is near when our Church will bear a clearer testimony on this subject. It was the peculiarity of early Methodism. For nearly the last half-century, little has been said about it in this country. Now the doctrine is reviving again. With it will come many blessings—great power and grace. Dear brother, if you may have failed to obtain clear and satisfactory experiences in this matter, seek unto him who giveth freely, liberally and upbraideth not.

" It has been a grief to me that I have been unable to visit you this year. The thing was impossible, and so not to be thought of. I am now to go to Boston on my begging mission. It is hard work and irksome withal; but I must submit to it, or the University will go down. I have, therefore, no option, and every other plan must yield to duty. Thank God, my general health has continued to improve. This is the best summer I have had in twenty years. If you regret as I do my inability to visit you, you will rejoice at the cause. I must work while this brief unexpected to-day of health lasts. Rest will come soon enough in heaven."

The above letter is given by Bro. Stevens, in connection with some criticisms on an article, in a late number of the *New Englander*, on

Dr. Olin's character. The closing paragraph in this article is so ominous of good, that we cannot forbear giving it to our readers.

"There is one practical thought which should find expression here. Dr. Olin undoubtedly held and taught the doctrine, that entire sanctification may be aimed at with hope, because it is sometimes attained in this life. We have no idea that it ever did him any harm. We rather think that it did him good, and helped him onward in his religious life. Now, who in view of the illustration of the practical influence of this doctrine which we have in Dr. Olin, and in our Methodist brethren generally, has any reason to be frightened at its tendencies, or to denounce those who believe and teach it? And yet, this is precisely the doctrine for the belief and teaching of which our good brethren at Oberlin have had to encounter suspicion, denunciation, theological odium, and ecclesiastical ostracism. Is it not time that this thing was not only abandoned, but regarded with shame and penitence?"

Thanks be to God, a brighter day is yet to dawn on the Church. The prejudice that has hung around this subject will yet be dispelled and HOLINESS is destined to prevail and triumph.

"Hasten, Lord, the perfect day;
Let thy every servant say,—
I have now attained the power,
Born of God, to sin no more."

Beloved, while we take encouragement in the fact that God has raised up friends and advocates of this grace from all classes in the Church let us never forget that our sole dependance is in Him. Let us not provoke Him to jealousy by giving to another, the honor which alone belongs to Him. Lastly, let us ever remember that, while we abide in H'm—while we ourselves stand clear in the enjoyment of perfect love and in the exhibition of the Christian graces, particularly that of humility, we furnish an argument in its support more conclusive than the labored theories of the most gigantic minds.

RETURNING FROM CAMP MEETING.—The article under this caption is taken from the Camp Meeting Manual, just published at our office. It will furnish a specimen of the authors style, as well as of the character of the book itself. The illustrations are all taken from actual occurrences, and will be found exceedingly interesting and instructive. See advertisement on Guide cover.

BOOK NOTICES.—*The Illustrated Magazine of Art.* The June number, which closes the third volume of this popular periodical, has come to hand. It abounds with finely executed illustrations and well sustains the reputation the work has already acquired. *Boston: F. Parker, 50 and 52 Cornhill.*

Other Notices deferred for want of room.

ORIGINAL.

THE BLESSEDNESS OF PURITY.

BY A PASTOR.

That life is fraught with ills, no observer of society can doubt. Nor is it less true that a great share of them are of home manufacture, made sometimes to order, and sometimes kept on sale a long time before the exigencies of life create any demand for them.

It is a little remarkable that mankind, so universally in quest of felicity, search for it in every place but the right one. They have ransacked creation to find the elixir vitæ; but that lies beyond the bounds of creation.

The beneficent Creator, however, has made happiness possible to every creature, has brought it to our door, has poured it upon us through a thousand channels, and we resist it only through the obliquity of our own wills. Men will not be happy. But how various are the causes that make us ill at ease.

One pines at the better condition of his neighbors. They live in a better house, are more elegantly attired, possess a more splendid equipage, and make a more genteel appearance in the world. A second one has been visited by some afflictive dispensation, designed for his good, but by his rebellious spirit turned into a canker that is corroding the life, and wasting the energies of the soul.

Providential dispensations are not right. It is too wet or too dry; too hot or too cold; he is too rich or too poor; has too much business or not enough. Nor must you imagine that this enumeration of actual ills completes the catalogue; those of an imaginary existence only, are much more numerous and intolerable than such as have "a local habitation and a name." The airy nothings float about the brain till the poor soul feels as though it was possessed of some foul spirit. To such they are all realities.

But how shall these ills of the mind, these destroyers of our happiness, be removed and their power broken? To meet this desideratum we might propose several rules in detail, which

would all be very good ; but it will be a shorter method to point the soul to that holiness, without which we cannot see the Lord, which affords an adequate many-sided remedy for them all ; that touches the core of the difficulty, and sends health and comfort through the whole soul. It gives content in the palace and the dungeon ; in the sunlight of prosperity, and the dark day of adversity.

It does so because it brings man to the true source of happiness, which is God. In Him only is there a fulness, a blessedness, a glory adequate to meet the deep needs of the human heart. Most men are miserable because they anticipate happiness from the wrong source. They look where it cannot be found and hence must be disappointed. The streams from which they drink are mere gully-tides raised by exuberent affusion of perishable good, which soon leave them in a dry and thirsty land.

But in God centres the ocean of happiness, and the individual that here slakes his thirst, will know no decline, no change. Earthly fortunes and hopes may rise and fall, but his soul, warmed in the life-giving beams of the Infinite spirit, will realize no change of temperature. His health, his happiness, his life are poured down from the throne, the inexhaustible source of all good.

Holiness contributes, again, to human happiness by abridging the number of our wants. The sage has taught us that "man wants but little, nor wants that little long," but the great study and mistake of the race has been to add to the list of wants *ad infinitum*. The objects of the world have arisen before us in enchanting forms, as lakes are said to haunt the thirsty traveller in the desert ; they promise to gratify the intense longings of our nature, but when we travel towards them and endeavor to grasp them, they vanish like the figment of a vision. But once cheated, man pursues the phantom again, and seems bound by a law of his nature to repeat the vain endeavor. But happiness can only come by cutting off a host of these wants, since to gratify one, only makes way for new ones. All that sustain only local and temporary relations must be struck off the list as dispensable. This is what holiness does. It lifts the soul into

communion with God, the one, great want of the life ; it shows us, it makes us *feel* then at the fountain head, how every stream of real comfort flows from the throne and cannot be withheld from implicit confidence and ardent prayer. He that has God and Heaven, that lays his hands on the keys of all felicity, cannot be perplexed with a horde of earthly wants. The higher gifts eclipse the lower, while the infusion of glorious grace into the heart, has so changed its tastes and likings, that these temporal things have become insipid and vain. The holy man realizes but one indispensable want. Others may be well, but he can do without them ; only God is necessary.

Holiness exhibits before us and illustrates the true nature of worldly good. Men are prone to mistake its nature. This is their bane. They think it contains some celestial sweet, some restorative, pleasure-giving property. They talk, it may be very orthodox about the vanity of all things here, but their orthodoxy is rather in the head than the heart. They don't feel it. Their works still say there is something in the world for us yet. But holiness brings practical conviction, and enables a man to realize that all virtue is in Christ—that the world becomes savory only when sprinkled with his blood, and can be useful only when used for his glory.

But holiness adds to the sum of human happiness by affording a true estimate and interpretation of the ills of life. To most they so embitter the cup as to render life uncomfortable, and cause the sweets that are mingled with it to be unappreciated. But the holy man metes them out and finds them, though severe, but for a moment. And during the moment of their continuance, instead of a curse, they afford lessons of wisdom, and work out a far more exceeding and eternal weight of glory. The pure heart extracts sweetness from the bitterest herbs ; it gathers strength and counsel from untoward events, and really marshals the dark messengers of life into the line of helpers in the way of holiness.

Holiness imparts that stability to character that enables one to stem the tide of minute trials of every day that vex the soul, and fretteth away one's faith and patience. Most that fall at all, fall

by littles. They lose a little patience here, a little faith there, more zeal yonder, till they find one day their religion has mysteriously evaporated. The staidness of life is gone. Now let a man receive the full baptism of the Spirit and it fits him up anew with the buckram of life. It gives him ballast, and courage, and power to rise above the petty vexations that lie about his path. In holiness there is a purifying, elevating quality. A holy life, like the clear waters of the Rhone, cutting their way through Lake Geneva, flows along through the world without mingling with its turbid elements, and without being impeded by them. Its onward march is noiseless, but powerful; aside from the busy mart, the scene of strife, it moves quietly, with an unruffled surface, mirroring forth to gazing men and angels the glories of the upper world. Its goings remind one of the hushed murmur, the almost noiseless flow of a gentle river during the hours of a moonlight midnight. Its deep silence, those scarcely broken whispers tell of eternity—of the on-coming morning, of the glorious day.

But I must not close without remarking that holiness pre-occupies the mind with consoling, elevating thoughts—thoughts of blessedness of Heaven, of God. We are born to think, but not on trifles. The mind turned in upon itself, upon the little cares, the vexations of life, consumes its own energies. It chafes, it frets and brings along grey hairs before their time. To remedy this evil men have plunged into business overmuch—have taxed nature, have become the bond-slaves of others. After all there will be moments of leisure, of sickness, when these rush in again like a flood, and the worldly man has no standard to lift against them. In the hour of greatest weakness, of greatest temptation, they pelt him unmercifully like a legion of devils determined on his ruin.

Now look a moment at the opposite. Holiness affords themes and facilities for soothing, consoling, expanding thought. It allows not its votaries to gaze too long on the little matters that puzzle us and worry our patience. We are bidden to look up. The martyr, we are told, while gazing on the ineffable glories of Christ, forgot the fires kindled about his poor body. The glories of Heaven drank up the pains of Hell, so that the base in-

quisitor lost all his labor. Even so the pure in heart, while counting over their treasures of the incorruptible inheritance, pass unheeded the mosquito bites of the world. Ye, then, that would be happy, seek first and last to be holy — “*blessed* are the pure in heart.”

ORIGINAL.

SECRET PRAYER.

ITS NECESSITY IN ORDER TO THE CONTINUANCE OF SPIRITUAL INFLUENCE

FROM A LETTER TO A FRIEND.

TO MRS. S.

BY IDA.

MY DEAR SISTER:—The tidings of your faith and love rejoiced my heart, and my prayer has ascended, I trust, to the throne of heavenly grace for your “stedfastness in the apostles doctrine,” and that you may be filled with the Spirit which God hath so freely promised—and that by that new and living way opened for you into the holy place, by the blood of Christ, you may offer up spiritual sacrifices, holy and acceptable unto God. I hope, my dear sister, that you will be much in prayer, *secret* prayer, especially. Often bow down where no eye seeth save that of the Eternal, and you shall be rewarded openly. It is thus you will derive strength to go forth and combat your spiritual foes, and perform the sweet duties of Christian service. None but those who are faithful in the performance of closet devotions, can exert a salutary influence.

The enemy will make every possible effort to prevent you from communing with your Father in secret, but suffer him not to gain any advantage over you. He will tell you perhaps that you are not in a suitable frame of mind to pray; that you had better wait a while, until you feel a more lively interest. But if we feel barren, and indifferent, how much more important that we draw nigh unto the fountain, and quaff fresh draughts for the invigoration of our spirits. Does it seem as though it would be difficult to ask in faith under such circumstances? remember you are making your *feelings* rather than the sure promise, the

basis of your expectations. If in seeking, you are resting on no other prop than God's word, *feelings* will not come into the account at all. O, how prone we are to turn our eye within, to see if our frame of feeling will warrant our faith just as though our Heavenly Father could not bless us, unless we *felt* thus and so. Our *will* we may safely examine, for unless that be in obedience to the divine will, we cannot exercise the faith which justifies. But if we can come before the Lord, saying, "I am thine, to do thy will," although clouds and darkness may be around the throne, and the tide of spiritual enjoyment run in a low channel, it is, notwithstanding, our privilege to come with full assurance of faith, and ask for those things which we need.

Oftimes we are tempted to think we have not received anything from the Lord, because we do not *sensibly* realize the influence of the Spirit, thus again reverting to our feelings for the evidence instead of the simple promise: all this indicates a weakness of faith. Again, when the cares and business of life press upon us, demanding our attention, we are tempted to absent ourselves from the closet for want of time—and if we resist this, and retire for devotion, Satan will follow us, and urge to hurried exercise, and thus deprive us if possible of those advantages which we should derive from calm and recollected prayer. We ought never to permit our minds to become so hurried and anxious, as to hinder communion with God. We can perform the ordinary avocations of life much more effectually, when calm and deliberate in our action, than when operating under the influence of a hurried spirit, and nothing will so help preserve tranquillity amid the perplexing cares of life, as communion with God;—when we can say to them, "stay thou here, while I go yonder and worship."

It is well to have stated seasons for retirement, and for their improvement we ought to be willing to make sacrifices. In the closet, we can as no where else, pour out our hearts desires into the ear of our sympathizing Friend—our merciful High Priest,—our faithful Intercessor, and all-sufficient Saviour. Here we may freely tell him all our joys and sorrows, and ask direction respecting all our plans. Here we may implore strength for ev-

ery emergency—grace to overcome all evil, and wisdom to govern all our actions.

O, my dear sister, let the closet witness the deep-breathings of your soul after purity,—let it echo to the fervent supplication breathed into the ear of God, and respond to the joy of answered prayer! One important fact should ever be kept in remembrance, viz :—that however frequent our closet devotions may be, unless they are performed with sincerity of desire, and expectation of being answered, they will be unavailing ; but if on the other hand, we claim on those occasions the precious promises, and feed upon the hidden manna, our life will express it, and our public duties will be more faithfully performed,

“ The question is frequently asked, “ How often ought we to pray in secret ? ” We have no given rule on this subject. The Saviour simply says, “ *When thou prayest,* ” and each one is left to determine the frequency for himself, though it seems to me that every Christian should pray several times a day. But says one, “ I pray in the closet of my heart ; my mind is almost continually in a praying state, and I cannot see the necessity of any other retirement for that special purpose. ” It is well to possess a prayerful frame of mind, and the devoted soul often finds occasion to utter the ejaculatory petition for guidance and strength ; but this does not fulfil the command, “ Enter into thy *closet*, and *shut thy door* about thee, and pray to thy Father who seeth in secret. ” The duty of retiring from the busy world, and shutting ourselves up alone with God, and there offering prayer to him, is here plainly enjoined, and the promise is made to such, “ Thou shalt be rewarded *openly*. ” Few there be who cannot set apart portions of each day, exclusively to God. How individuals can be Christians, and yet not feel the importance of this requirement, and the duty of observing it when practicable, even though self-sacrifice have to be observed, I cannot understand.

Precious closet ! for years I have loved it, and when I have been unable from circumstances over which I could have no control, to retire statedly for devotion, I missed it sadly. Were it only in the public assembly that I loved to worship God, were it there only I felt the hallowing influence of the Spirit, I should

have cause to doubt the genuineness of my piety. Here I can more perfectly test my inward state. In the social meeting, my feelings may have been affected by sympathy with another ;—I may have either caught the flame of joy from their altars, or I may have become pressed down in spirit beneath the weight of another's distress, or unbelief ; but, when alone with Him who seeth in secret, I know that if there my heart kindle with holy rapture—if my cup overflow with bliss, in answer to prayer, or if the dark cloud passes between my soul and God, I can trace it to none of these causes. If my soul then feels the holy fire, it must be from the sacred altar, and if darkness gathers around me, it must be from something immediately connected with myself. If my most ardent supplications, my most fervent breathings after purity—my most intimate communion with Christ, are connected with my closet devotions, I believe that I may receive them as the genuine effects of the Spirit's influence upon my heart.

There may be selfish motives which lead oftentimes to the performance of *outward* duties, and the exhibition of a zealous spirit, but there can be none to lead us to *secret* meditation and prayer. The devoted saint has always considered his closet the dearest place on earth—he has loved to be often there, and cheerfully made sacrifices for its enjoyment. There is nothing that can supply its place ;—neither public nor mental prayer. We have a great many things to ask of God, or to inquire of Him, that we would not like to make known to any other, and in the closet we may freely do so. Be careful for nothing, but in *everything*, by *prayer* and *supplication* *let your requests be made known to God*, and the peace of God which passeth understanding shall keep your heart and mind in Christ Jesus. So important is it for us to cast *all our care* upon Jesus, that he not merely invites, but *requires* us to do so, and presents as an encouraging inducement, the promise of a continual peace in Him. Nothing connected with the saint of God is beneath his Father's notice. This is plainly taught in the language of our Saviour, "Even the hairs of your head are all numbered." The smallest object claims his notice. O, what encouragement here to car-

ry all of our temporal and spiritual perplexities and cares to the great Burden-bearer.

That you may realize the value of the requisition, yield obedience thereto, and realize the fulfilment of the promise, is the sincere desire of

Your sister in Christ, &c.

SELECTED.

A HOLY LEADERSHIP.

BY JESSE T. PECK, D. D.

The members of a class are not only to be *impressed* and *instructed*; they are to be *aroused*, and in many instances, *reclaimed* from a guilty apostacy. By a long and careful observation, I am convinced that not more than about one-third of the members attend class from attachment to the institution — because their hearts are warm in the love of God, which they long to tell to their companions in the way to heaven. And, excusing those who are providentially detained, one-half of the remainder perhaps attend with tolerable regularity, from a conviction of duty, or possibly, from fear of discipline, or, it may be, an unwillingness to grieve or offend the Leader or Preacher. But the other half, alas! are seldom or never present. They are busily engaged in the cares of the world; gaining a mere subsistence by constant and perplexing toil; accumulating wealth by industry or skill in trade; cultivating a growing and perilous attachment to the things that perish with the using, and absorbing their leisure in idle gossip or common sociality, as circumstances may suggest. What is to be done for these? Has the class-leader no mission to those who never meet him in class?

It would surely seem so; at least if we judge from the established habits of the greater number. The class-days come and go, with no special change. The three, five, or twelve, are there; the feeling of sadness or mortification is

endured ; prayer and religious communion with the few, relieve the spirits and inspire a little hope for the future, and the class is dismissed from care, and perhaps even from thought, till the day returns, or the Leader's meeting demands the usual financial account. Not that there are never serious convictions of sad delinquency—never purposes of amendment. Frequently, no doubt, the Leader says in himself, I am really criminally negligent ; there are A. B. and C. who have not been to class for months, I fear they are backsliding—I *must* go and see them ; before another class-day, I will surely do it. The moment comes when the call should be made. The time might be easily spared, but that inward shrinking—that unconquerable reluctance to bear a cross for Christ's sake, returns. It triumphs again. The duty is delayed, and thus the days, the weeks, and even years pass away, and the same monotonous call of the list goes on—the same ominous *a* is entered upon the book. The conference year closes with numerous expulsions, or the handing over to a successor of the “body of death” which has been thus accumulating through years of similar negligence.

What is the explanation of all this ? Is there actually no remedy ? Might not these dying ones be sought out and revived ? Yes, surely. The Saviour has shown us what is to be done. The faithful Shepherd would “leave the ninety-and-nine and betake himself to the wilderness, and the mountains, and give himself no rest, until “the lost was found.” If the Leader had the state of mind which his work requires, he would let no idle time go by ; he would force every minor consideration to bow, until he had found the wandering erring one, and exhausted every means in his power, to bring him back to the Redeemer's fold.

Whence this inward aversion to the outward mission of his office ? Whence this controlling desire to be excused from duty—known, and felt, for months, and years ? Alas, there is no disguising it. The remains of carnal nature give the only true—the sufficient explanation. It is this inward depravity which delays, apologises, remonstrates, utterly refuses when God calls. The Cross may never in any state of grace, wholly disappear ; but it may be borne with a heart of loving grati-

tude, for the sake of Him to whom the heart, and life, and all, are freely and fully consecrated.

Let this Leader but yield to the convictions which he has felt, times without number, struggling within him, that he ought to be holy—that he is without excuse for his delay in realizing the fulness of love, which the Saviour died to purchase for him; let him part with the world in its lusts and attractions, and lay it upon God's altar freely and forever, and with it himself and friends, and call them no longer his, but God's to all eternity; let him bathe his soul in the ocean of the Redeemer's blood and claim, by present prevailing faith, the full salvation which the Gospel of Christ offers to every child of God, and rise up in the possession of that "Holiness without which no man shall see the Lord," and will he then shrink from the Cross? With his heart melted, baptised, overflowing with "perfect love which casteth out fear," will he allow the souls to perish unwarned, which are committed to his care? No, *he will not*. It is impossible. He sees in a new light, the worth of the soul. Its powers of endless enjoyment or suffering rise up before him with a magnitude and scope of interest he had never before thought of. New views of the preciousness of a sinner's ransom, of the priceless value of redeeming blood, and the inestimable importance of the Divine Glory, now fill and command his soul, and he longs to labor, and sacrifice and bear crosses for his Master. He has no inward aversion to duty. His will no longer rises up in rebellion against the will of God. His own will has sunk to deepest profoundest humility—is lost and swallowed up in the will of his Heavenly Father. What melting, absorbing gratitude is inspired in his purified heart, by the intimation that there is an opportunity anywhere, to do a little for God—that he who reigns the Sovereign of the universe, will deign to use his humble services anywhere, in any labor, for the promotion of his Glory. It is enough. Crosses and sufferings, persecutions and trials, are all rich in the blessing of exalted privilege, when endured for Him whom his whole soul loveth. No lingering now—no conferring with flesh and blood—no seeking excuses to postpone the mission of love which is so plainly his duty in pursuit of a soul wandering upon the dark moun-

tains, and in danger every moment of dropping into hell. He goes — goes before he has had time to estimate difficulties, and give place to the devil. And when he finds his absent brother, he is with him, not a spirit of censoriousness and acrimony — not there to abuse and persecute him, to rouse his resentment by official denunciation and menace. Far from it. He is there breathing the benign and heavenly spirit of his Master. There to convince, to subdue and win the erring brother — there to bring the heart of living Christian sympathy into contact with that cold and formal piety or worldly death, and warm it into life again — there to *show* and cause his friend to *feel* the amazing power of holy love. And does he succeed? Generally he does. In a large majority of instances he breaks down the spirit that was becoming hard and stubborn, and brings back to the fold the straying one. And what a thrill of joy his presence gives, when he is seen again in the class-room, by the little group he had long left to mourn over his loss. With united penitence and faith, with mortification and joy does he once more blend his prayers, confessions, and tears with those he once so dearly loved. He comes again and again, and finds at length, the well of water again within him, springing up into everlasting life. Others have been reached in the same way. They have heard the glad news and been affected by it. God has laid to his helping hand, and soon it is rumored about that Bro. A.'s class-room is filled. There is a revival in his class. The preacher goes in and catches, or, what is better, increases the flame. The work spreads from heart to heart, from class to class, until the whole Church is on fire.

Surely this is no fancy sketch — no *mere a priori* reasoning. True it is *a priori* demonstration itself. It is as irresistible as the presence and power of a cause, in its legitimate effect. But it is not *merely*, for who has not seen it again and again. Who has not marked the amazing power of grace and especially of full salvation, to make a successful Leader of a man of even small natural resources; and to send a man, who, in a state of only ordinary piety, had been idly lingering at home, while his members are backsliding, away from his class, out in pursuit of them until he returned rejoicing over the Prodigal's return. —

Beauty of Holiness.

ORIGINAL.

[THE HAPPY MOURNER'S SOLILOQUY.]

BY EVANGELINE.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—*Hebrews i. 14.*

"Thou art gone to the grave, but 'twere wrong to deplore thee
When God was thy ransom, thy guardian and guide;
He gave thee, and took thee, and soon will restore thee,
Where death hath no sting since the Saviour hath died."

He who has entered into his heavenly rest, has endured what I must encounter—he has himself felt all the loneliness and desolation which sometimes presses so heavily upon my spirit, and is withal familiar with every phase of experience, and can consequently enter into the feelings of that heart, whose deep sorrows cannot be reached by the closest sympathy of the living. And can I entertain the idea of his communing with me, without its prompting the desire for his continued approbation? Can I bear his inspection, and willingly remain unworthy of his esteem? Can I cherish the thought that he is with me, and yet indulge in habits and feelings from which he would turn with disappointment and disapproval? Shall he behold me clinging to the weights which I should lay aside, and hugging the sin which I should crucify? My dear friend, while he was with me, threw over my imperfections the beautiful mantle of his charity, and read my character through the too dense medium of his own kindness. But the scales have now fallen from his eyes. If he sees me, and knows me, it is with a just appreciation of what I am. And have I fallen in his esteem? Does he find me less worthy of his love than he used to think me? As I hope to find my friend again, *still true and loving*, O let me cut off the right hand, and pluck out the right eye, and remove every source of alienation and disappointment on his part. O let me never break fellowship with him by so living in negligence and sin, that he may ever have occasion to turn his eyes from my unprofitable life, to the eternal throne in pitying supplications in my behalf. He has known something

of the severity of the conflict through which I have struggled into the higher life. And if there is joy in heaven among the angels, over one sinner that repenteth, how must his perfected spirit have rejoiced with holy delight and rapture in witnessing my victory over the world, the flesh and Satan? How must his redeemed and sanctified soul have rejoiced in beholding my consecration to God, and my union with him who is the "chiefest among ten thousand, and the one altogether lovely?" O what a happy thought! I believe that even now he sympathizes with me, and rejoices in my purity, and ministers to my spiritual growth and advancement in holiness. And I prize and cherish such thoughts as these, on account of the carefulness they inspire in the faithful performance of all the duties of life, and especially for the encouragement to religious effort which his sympathy affords me. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let *us* lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." I love to think of him, who for a brief moment was lent me on earth to instruct and encourage me in my heavenly race. For awhile his tender love and judicious counsels were granted me, but when I leaned too much on him, he was taken away; and this is the anniversary of that sad day when my heart and home were both made desolate by his removal to his long sought home above.

"God of thy servant, ratify thy vow,
In mercy be the widow's husband *now*!
God of the promise! guard, guide and bless,
And be the father of the fatherless!"

But he "being dead yet speaketh," and I seem to hear him saying to me, "Lean upon the Beloved as you come up out of the wilderness, continue looking unto Jesus, keep your eye steadily fixed on Him, pray much for his spirit and likeness, be a living sacrifice in his cause, and be ready for his coming."

“Dear Saviour let thy beauties be
My soul's eternal food,
And grace command my heart away
From all created good.”

Thou art gone, and I must yet remain on earth, and be not dismayed at the fiery trials which here await me. The antepasts of heaven which I have enjoyed of late, have been permitted me perhaps, that I may count my light afflictions to be but for a moment, by comparing them with the “eternal weight of glory” which shall follow. Sometimes I mourn and sigh, “O that I had wings like a dove, that I might at once follow him, that I might at once enter upon that state of triumphant rest, and with him rehearse the wonders of redeeming grace and dying love; and without interruption to this blest employ, forever sing, ‘unto Him who hath loved us, and washed us from our sins in his own precious blood.’ To Him be all the honor and glory of our salvation forever and ever.” But the reply comes to me, “Thy warfare is not yet accomplished, the Lord has appointed thee other work below in which thou shalt glorify him; and though it be in the furnace, fear not for it shall not harm thee—thou shalt be more than conqueror through him that hath loved thee.”

Give me then, thou ministering spirit, some infallible direction that I may ever follow, so that my path shall be as the shining light, shining more and more, even unto the perfect day. “It is given thee already,” comes the response, “know thou that the guiding words of the redeemed on earth, ‘looking unto Jesus,’ are but the joyous echo of the church triumphant. He will be both your Star below, and the Sun of your adoration above. In his light we see light, and from him flows those streams of inexhaustible bliss and love, which refresh the souls of those who are still in the wilderness.” How sweet is the communion of saints on earth! But O! how infinitely more so will it be in heaven, when we shall see as we are seen and know as we are known. There our communion and intercourse will have constant reference to Him in whom we live and move and have our being. There is no joy there but what is in Him, and by Him, and through Him. But the time is

short ; a little while and we shall meet again, no more to taste the pain of separation,

“ And every hour find sweet employ,
In that eternal world of joy.”

And there together,

“ We'll range the sweet fields on the banks of the river,
And sing of salvation forever and ever.”

O, may these cheering words, and the sweet faith-inspiring influence they impart, animate and encourage me in running the race set before me. And when sorrows and trials overtake me, I will still look to Jesus, still look away to my glorious home in the skies, and joyfully sing,

O what are all my sufferings here,
If, Lord, thou count me meet
With that enraptured host to appear,
And worship at thy feet!
Give joy or grief, give ease or pain,
Take life or friends away,
*But let me find them all again
In that eternal day.*

THE PURE HEART.

In a discourse, on the words, “Blessed are the pure in heart,” Mr. Caughey once remarked that it was impossible to sully a sunbeam. “And while that sunbeam,” said he, “may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love, existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God who gives to the pure in heart this great gift and distinction. It is HE only who can keep the heart in perfect peace.”

ORIGINAL.

THE WORK OF GOD IN CANADA.

BROTHER DEGEN,—I received the enclosed letter from my dear sister, while she, with her husband, were enjoying a religious tour in Canada. It was written without the least reference to publication. But believing the thrilling narrations here given will rejoice the heart, and strengthen the hands of every lover of Holiness, I take the liberty of presenting it to the readers of the Guide.
New York, July 18th, 1854. S. A. L.

TORONTO, June 29th, 1854.

Dear Sister Sarah Lankford :

I have been trying to get a few moments to write to you ever since I left home. But my time is so constantly pre-engaged, that it is difficult to command a moment. We are now just returned from the camp-meeting on the Bradford District.

Wonderful indeed have been the manifestations of God's saving power which we have witnessed since we have been away from our own dear home on this errand for the Lord. Gabriel, if commissioned from his home in the heavens to carry a message to some distant sphere, could not feel more sure of being divinely commissioned, than we have been at every point where we have paused since our absence from home.

At the meeting to which we were first invited near Kingston, the Lord condescended to make our commission known, and I think between one and two hundred were converted, and probably double that number sanctified. On our way from Kingston to Toronto on Thursday last, we met several ministers returning from conference. One of the District Chairmen (much the same office as Presiding Elder with us) urgently solicited us to attend, if only a few hours, another camp-meeting to be held during the same time as the one to which we had been specially invited. Other ministers united in the pressing request. We gave sufficient encouragement for them to feel authorized in announcing to the other meeting that we were expected.

On arriving at Toronto we came as directed to Mrs. Taylor's, a widow lady of extensive religious influence, sister of the ex-mayor of Toronto. Her piety is of the lady Maxwell stamp.

She is the leader of four classes, and has about one hundred members under her care. Female class-leaders are as common here as in England. As far as I may judge, there are as many female as male class-leaders. On my observing the difference in this respect in the States, they seemed at a loss to account for it,—and I myself wonder if any one can explain the reason for the difference between English and American usages, on this point, the former being certainly authorized by the practice of our venerable founder. But I fear I shall not be able to get through with giving you even a glance at what I wish to tell you if I linger thus. On the afternoon of the day we arrived, the friends being informed of our expected visit, a crowded class met in the house. Dr. P. and myself met it. After class a very large company met to take supper with us, consisting of most of the ministers, and official members, and their wives. It was an exceedingly pleasant company. After tea was handed around we had several prayers. Much fervor was manifested. We then repaired to the Adelaide Street Church, a special meeting being appointed. We had a gracious season of the outpouring of the Spirit. Several entered into the bliss of perfect love, perhaps about a dozen. After meeting, according to an old English custom I imagine, we had another supper, when the minister and some others were present. It was near twelve o'clock before we retired. The next morning we breakfasted bright and early, and before seven o'clock were on our way to Camp-meeting. We met the excellent minister who had sent for us, at Bradford at the railroad depot, and were conducted a few miles distant to his house where we dined.

Between three and four o'clock on Saturday afternoon we reached the camp-ground. The meeting had not yet begun, as the people were not yet settled; but we saw a group sitting together in one of the tents singing. We went and joined ourselves to them, when others gathered in, and in this little meeting God began to work mightily. Before its close, about a dozen, I should think, had newly entered into

The land of rest from inbred sin,
The land of perfect Holiness.

This was previous to the beginning of the regular exercises, but from this hour, O! how glorious were the assurances that the Lord of Hosts gave of His being in the midst of the armies of Israel. From indications which we perceived of the expectations of the people in regard to our coming, I was more than usually tempted with the fear that the Lord might permit us to be humbled before the people, for he will not give his glory to another. I struggled against the temptation, and asked the Lord that He would guard the minds of the people in this matter, and take to himself *all* the glory.

According to previous announcement, I talked after the Sabbath morning sermon. Thousands were present. Would that I could worthily magnify the name of the Lord in view of the abundant mercy manifested on this occasion. The power of the Lord came down upon the people in an extraordinary manner. I talked from half to three quarters of an hour, with the *consciousness* that the power of the Highest was resting upon me. My voice was clear, and sufficiently loud to be heard by thousands, and ministers and people wept and trembled under the power of God. When it was announced that those who had resolved on coming up to the Divine requirement at once and be holy, might come forward for prayers, scores presented themselves. From this point the work of sanctification and conversion went on in a manner we had never before witnessed. The work went on from hour to hour increasing in power, till hundreds were sanctified, and doubtless hundreds were also converted. I have hardly dared to make an estimate of the number of conversions and sanctifications, from the fear that it might be thought incredible. At a company we were in since our return, I asked an attentive observer how many he thought were converted, and he said "about five hundred." I would be wholly within bounds and say, I should think between three and four hundred. The number of sanctifications were, I think, fully double. That is, where one was justified two were wholly sanctified, till it seemed as if there was hardly an unconverted sinner or an unsanctified believer left on the ground. Dr. P. labored with great power, and so also did our excellent Bro. Hartwell, preaching each

day in the demonstration of the Spirit, the Holy Ghost owning his words.

You will remember in the early part of my letter, I referred to the company of ministers who invited us to another camp-meeting which was to be held at the same time as the one whose incidents I have just been narrating. Well, they took advantage of the encouragement we gave them of being present a few hours, and on Sabbath announced that we were expected on Monday. Of this we heard, and in consequence were placed in rather trying circumstances. The beloved minister in charge of the meeting we were now attending, regarded this announcement as an interference with his arrangements and seemed hurt at the idea of our going.* But you know I feel deeply the responsibility of letting my "yea be yea, and my nay, nay," and I dared not do otherwise than be somewhat answerable to the arrangement. Two ministers, chairmen of two different districts were present, and felt that it would be wrong not to meet the arrangement. But we came near having a conflict as serious as yourself and I had between Ithaca and Trumansburg three or four years ago. I was instructed from that occasion and resolved to go, believing if Bro. Hartwell and Dr. P. remained, there need be no serious interference with the work at Bradford. The two district chairmen and another minister accompanied me. The distance was about twenty-three miles. We started about four o'clock in the afternoon, and reached the other camp-meeting just after the evening services had commenced. And here I saw such a display of Almighty power in the sanctification of believers, as I believe I never before witnessed, and under circumstances so remarkable that I could only exclaim, "O the wonderful works of God!" It was the last evening service for the meeting, and the sermon was well nigh finished before I went down to the stand. There seemed to be no moving among either saints or sinners, neither had there been much, as I had previously been informed. Beside much personal labor, I had talked two or three times, perhaps half an hour each time, publicly; and now I had been

* Subsequent explanations made this matter all right, and satisfied this disinterested and very useful minister that no interference was designed.

riding in great haste twenty-three miles, the weather very sultry, nature weary, and the circumstances of the meeting wholly devoid of those inspirations I had left. Such seemed the chaos-like traits of the meeting that it seemed impossible to fix on anything that satisfied my own mind as quite suited to the circumstances of the meeting. And this was my dilemma when the minister suddenly paused, and the chairman of the district announced my presence, and spoke of what had been the character and success of my written labors, &c., in a manner which, under other circumstances, might have been accounted complimentary to a marked degree, and finished with the announcement that I would now address the congregation on the subject of Holiness. And here I was humbled to the dust, not having fixed my mind on what to say, but remembering that God had not called me to open my mouth without intending to fill it, I as ever, under similar circumstances, resolved to put the faithfulness of God to the test. I arose, and as I endeavored to urge the necessity of *present* holiness as the Spirit gave utterance, God made the word effectual in a manner beyond anything I had ever before witnessed. The sudden and powerful workings of the Spirit exceeded, for the time, even what I had witnessed at the other meeting. When the invitation was given for those who had resolved to have the grace, to manifest it by coming forward, hundreds, (estimated from three to five hundred) literally *rushed* forward, and such a company of weeping, earnest suppliants I never beheld. The groanings were unutterable! Oh the manifestations of the Spirit's intercessions witnessed by men and angels on this memorable occasion! I am at a loss for words to use in describing it. The work went on all night with power; many receiving the witness of purity during the night. Sinners also were converted, how many I did not hear. I left the ground in order to return to the other camp-meeting the next morning about ten o'clock, after having listened to about fifty witnesses of perfect love. I had to leave in the midst of the love-feast. Probably not less than a hundred witnesses of the blessing of holiness were the result of this meeting. Some of these newly raised up witnesses were so wonderfully filled with the Spirit that I

could not but think of the ushering in of the new dispensation when it was said, "These men are filled with new wine." I will give you one instance. A brother rose in the love-feast, and while he was testifying that he had on the evening before been enabled to lay his offering on the altar, the heavenly fire descended, and to the observation of men and angels he was filled with the Spirit. I think the most skeptical could not have doubted but that a divine power had fallen upon him; not to be accounted for in any other way than that an influence similar to that which fell on the early apostles on the day of Pentecost had rested upon him. He stood for a few moments after he had received this baptism of fire, apparently unconscious of the unusual appearance he was presenting to the gaze of the assembled multitude: when, as if wholly unconscious of other than the presence of God, he walked with a hurried step as if sent, to a remote part of the congregation. I sat before the stand, and as he passed me, I felt a divine conviction that the Holy Spirit had sent him on some errand. Presently a loud and bitter wail was heard, arresting the attention of the whole congregation. In less than five minutes he returned by the way he had come bearing with him one pricked to the heart by the sword of the Spirit. It was the unconverted mother of this young man that had been thus so suddenly and signally wounded by the Spirit. He was there with her before the altar glorifying over her as a trophy of the cross when I left the ground. I returned to the other camp-ground about four o'clock, having only been absent about twenty-four hours.

The other camp-meeting wound up gloriously the next (Wednesday) morning. Wonderful displays of divine grace, of which I may not take time to speak, were witnessed during the last day and night. The entire battle had been ordered as was the battle in the days of Jehosephat—2 Chronicles xx—the minutiae of which, could it be given, would indeed be to the praise of the Captain of our Salvation.

We are now at Toronto, and are about to go to the camp-meeting on the Toronto district which commenced yesterday. We have attended afternoon and evening meetings which have

been appointed in view of our being here. Between thirty and forty have received the blessing of holiness in these meetings. Walter says, "if *one* shall chase a thousand, and *two* put ten thousand to flight, *what* will *forty* do?" P.

SELECTED.

A SINGULAR VOW.

BY THE AUTHOR OF FAITH AND ITS EFFECTS.

Two Christian ladies have called on me to-day, who were converted under the Ministry of the late Rev. J. M. Duncan, of Baltimore. His memory is greatly endeared to them as a man of deep devotedness, and of fervent enlightened zeal. In connection with other instructive recollections, they gave the following of a vow made under remarkable circumstances.

Many years ago, the vessel in which young John and his family were passengers, was cast away. For some time all on board were threatened with death by famine. At length lots were cast for a human victim to appease the pangs of hunger. The lot fell on the venerable grandmother of that noble boy, Mrs. Margaret Duncan. Unwilling to resort to such a horrible remedy, the ship's company resolved to postpone the dreadful death for a few hours. The hopeless period again arrived, when lots were again cast for the sacrifice of life. Again the lot fell on the same lady. By common consent, another respite was granted, and by perfect agreement a third time the same ordeal was to be past. Strange to tell—the third time, that aged lady was doomed to die. A brief space of time being allowed for preparation, the pious woman perfectly resigned to her fate, made a vow unto the Lord that if he would avert the pending blow, and in mercy save the ship's company, she would consecrate herself more fully to his service—would, on their arrival at any port, erect a temple in honor of his name, and educate, and qualify, as far as in her power, her grandson, John M. Duncan, for the ministry of the gospel.

That prayer was heard — for as the lady appeared on deck to render up her life, a voice from aloft announced the welcome tidings — “Sail O’hoy!” A vessel hove in sight — came to their relief, and in safety they all reached Philadelphia. In that city the venerated grandmother promptly fulfilled her vows. She indeed became a more devoted Christian. She erected the commodious church edifice which bears her name to this day, and her grandson, educated and qualified for the sacred office, spent a long life of piety and usefulness, and has recently surrendered his happy spirit to the God to whose service he had been solemnly devoted.

THANK OFFERING FOR SALVATION FROM TROUBLE.

Now, if one act of special dedication faithfully carried out — one vow kept inviolable, made in the hour of adversity, may tell so enduringly on the eternal welfare of hundreds, what should be the duty of those who are in prosperous circumstances, those who are being kept by the mercy of God, from the hour of peril? Should such wait till driven by the extremities of trouble to utter vows, and to make special dedications? We do not wonder that Mrs. D. should have vowed and paid unto the Lord her vows. Her heart was quick to devise expedients, which might be most far reaching for the glory of God, because, in view of her apparent nearness to eternity, she aimed to encompass the most comprehensive good within her power.

If she had thought of anything more within her reach to be specifically devoted, she doubtless had done it. But does not the Holy Spirit now tell you, that your salvation from trouble calls for a thank-offering, which will be commensurate with your highest ability? The God of Providence loves you, and to the degree the Holy Spirit is intent on your highest good, your greatest usefulness—to that degree will you be likely to be driven by emergencies, if you do not resolve on specific and entire devotedness without being thus driven.

GOD APPROPRIATES WHAT IS GIVEN TO HIM.

O be constrained by the mercies of God, present yourself a *living* sacrifice. Make no provision for the flesh. Some make

their sacrifices without taking in their calculations that God intends to appropriate them. Do not so. Present your sacrifice, and after it is laid on the altar, so that you can say

“Tis done, the great transaction’s done.”

Then act upon the principle that the sacrifice belongs to God. The moment you laid it upon the altar, it became God’s property, for it was sanctified by virtue of the altar upon which you laid it. No great venture of faith is called for here. God’s word declares it, and it were presumption to doubt. And now that your offering is on the altar, sanctified and cleansed by the infinite virtue there is in Christ, upon whom you rest, and through whose all cleansing blood you are presented faultless before the throne expect the *consuming* process to begin. God intends to *use* you ceaselessly. You have presented yourself as a “*whole burnt sacrifice*,” and you may, perhaps, be called to self-sacrificing duties quite beyond your anticipations, but of this I am sure you would not venture on a choice though it were left at your option. You have submitted yourself to the dictates of infinite wisdom, and in the way which will tell most to the praise of God on your eternal inheritance, will you be led.

HOW IS IT WITH THAT CHILD?

And now are you constrained by the mercies of God to go still further? Have you not objects specially dear to you which ought to be specifically devoted? How is it with that child of yours? Is she a little daughter? God has only entrusted her to you in order that you may bring her up for his service. Are you bringing her up to shine in the fashionable circle, or specifically in view of her being a self-sacrificing Christian. O make a vow of special devotement in view of some special position of usefulness in which she may most glorify God, so that if the Lord should ever call her to heathen lands, you may not have the sacrifice to make, but may say it is made. She has long since been set apart for God and trained for his service, and he has now only taken his own,—of His own have I given him. And how is it with that son? Look abroad over the world and see its wants. How great is the harvest, and

how few are the laborers. Is there not a vow of special devotedness called for here? Behold the heathen in their dark and perishing state! God sent forth from his home of light in heaven, his only begotten Son. The Son of God left the bosom of his Father to save you. Would it be too much to spare that son of your bosom, and send him forth from his home of light to save the dark and perishing heathen? How is it with your property? Of all that you can appropriate, you can only say, "of thine own have I given thee!" But can you not now, by some act of special devotement of property, be the means of doing something toward establishing the worship of God in some place where His name is not now recorded? O! hasten, and what thy hand findeth to do, do it with thy might. — *Christian Casket.*

THIRSTING FOR GOD.

I thirst, but not as once I did,
The vain delights of earth to share;
Thy words, Immanuel, all forbid
That I should seek my pleasure there.

It was the sight of thy dear cross,
That weaned my soul from earthly things,
And taught me to esteem but dross
The mirth of fools, and pomp of kings.

I want that grace that springs from thee,
That freshens all things where it flows,
And makes a a wretched thorn like me
Bloom as the myrtle, or the rose.

Dear Fountain of delights unknown,
No longer sink below the brim,
But overflow and pour me down,
A living and life-giving stream.

For sure of all the plants, that share
The notice of thy Father's eye,
None proves less grateful for his care,
Or yields him meaner fruit than I.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY M. A

I sought and found the Lord in Springfield, Illinois, at the age of fourteen. I could not doubt that my sins were forgiven, as the witness of pardon, was as clear as noon-day. Not only was there sunlight within, but all nature seemed re-illuminated with the Divine presence and glory. Even the lamps of the church, where I first found Jesus, appeared to shine with a double lustre. But I found that the carnal nature would "war against the law of my mind, and bring me into captivity to the law of sin, which" was "in my members." I felt a great longing after something that was not in my possession, which would deliver me from the fear of death, through which I had been all my "life time subject to bondage." The report of a gun, the sight of an animal, in short the most trivial thing, would frequently fill me with fear. But the Lord opened a door by which my escape might be effected.

It was about this time that I was permitted to attend the ministry of Rev. S. T., who not only preached Holiness in the pulpit, but illustrated it by his daily example. I soon saw that this was the very thing I needed, and I began to hunger and thirst after righteousness. I listened to and drank in every word on the subject, praying constantly that I might be made holy. It was then that I became acquainted with the "Guide to Holiness," (a copy of which was loaned to me by brother T——,) which I perused, and reperused, and wept over, grateful to God for the beams of light which it shed upon my pathway while seeking rest for my soul. I saw that God's storehouse was filled with blessings, and that he was ready to communicate them with a liberal hand; but like most persons, I sought their bestowal through works of merit. I thought to render myself acceptable to God by a course of rigid self-denial,

and thus substitute good works in the place of the blood of Jesus. Still I continued struggling for the witness of a clean heart—my unworthiness and unbelief forming the principal barriers to my entering into the land of perfect love.

In 1847, I attended a quarterly meeting several miles from home. I went with the express purpose of realizing the object of my desires. The Christian brother at whose hospitable house I was entertained, together with his amiable wife, were both devoted followers of Jesus. On Saturday afternoon I attended a prayer meeting, and having previously stated to Sister K—— that I was anxiously seeking for purity of heart, she, with all who were present, made me a special subject of prayer; but I did not receive the witness then, though I felt that I could not rest without it. Next morning at the dawn of day, I arose from my bed to pray and search the Scriptures. On every page I found Holiness to be the pervading theme, and O how desirable it appeared to my view! I shall never forget that morning. It was not only the Sabbath, but the natal day of our nation's independence. The brilliant sun came forth in gorgeous splendor, and illuminated the footstool of the Lord with his rays, while the songsters of the air caroled forth their sweet notes of praise, as though they would unite with man in celebrating the anniversary of the nation's freedom and of their Creator's resurrection. That morning, at the family altar, the Rev. S. P—— was drawn out in fervent prayer in my behalf, that I might then experience the witness that I was cleansed from all sin. During the prayer I felt a cleaving of soul to Christ, while my heart was melted into tenderness. When I arose from my knees I felt a change, but did not realize that the work was done. As I sat down to my breakfast I felt all at once that I was holy through the blood of Jesus. The witness was stamped upon my heart with the broad seal of the Holy Spirit, and the whisperings of my Saviour's voice were heard, saying "Peace, be still." My heart was so filled with love that I had no appetite for my food and I immediately left the table and retired to my chamber, and there poured out my soul in praise to God for what he had done for me. Many passages of Scripture rushed into my mind and

were presented by the blessed Spirit as belonging in a peculiar sense to me. Among others, were the following: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 7—9. Being solicited to eat something, I replied, "I have meat to eat that ye know not of." Never shall I forget that holy, sacred Sabbath! Everything seemed hallowed, and shone with an earthly brightness; my peace flowed as a river, and ever since, though a child of affliction, I have been enabled to triumph and rejoice amid tribulation. All things may be borne with comparative ease, with Christ in the heart.

We are taught that, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In obedience to this teaching of the blessed Spirit, I told my brethren and sisters what God had wrought in my poor heart. I have found that frequent confession on suitable occasions tends to keep the witness clear and bright. It prevents the rust of sin from gathering—for frequent confession leads to frequent examination, and frequent examination prompts to frequent application to the blood of Jesus for washing, and thus the heart is kept in a cleansed state. The words of Christ, "ye cannot serve God and mammon," though uttered more than eighteen hundred years since, are in full force at the present time; and if we undertake to drag the yoke of Christ with our left hand while we carry the world with our right, nothing but difficulty will attend us in our path. But if, on the other hand, we pick up the yoke and put it on cheerfully, or in other words follow Christ fully, serving God from principle, and not by mere impulse, O how easy and pleasant will be our service!

After seven years experience, in traversing the land of peace and plenty, I feel much encouraged to press on toward the exploration of the length and breadth of it. I have already proved it to be a land abounding in milk and honey, lighted up with the sunshine of God's smiling countenance; and although

the sons of Anak are represented by some to dwell there, God, who has *all* power in heaven and earth, discomfits the enemy and delivers the souls that trust in Him. O that the church would catch the spirit of Caleb and Joshua, and say, "we are fully able to go up and possess the goodly land!"

Praying that the "Guide" may wing its way into every part of America, exerting a hallowed influence on thousands, and that its readers may be prompted to make a full surrender of all to the Lord,

I remain yours, &c.,

M. A.

Nazareth, N. J.

ORIGINAL.

PERSONAL EXPERIENCE.

BY E. H. TAYLOR.

MY DEAR BROTHER IN CHRIST, — Under a deep sense of my obligations to my precious Saviour, for what he has done for me, I feel constrained to confess him before men; and as the Guide was the medium through which my own soul was refreshed, I will, with your permission, make it the channel of communicating to others a knowledge of the blessing I have received.

Some three years since I was visited by Sister A. R., one of your agents, with whom I have enjoyed a long acquaintance, and in whose deep piety and devotedness to God I have ever had unshaken confidence. Learning that my mind had been much exercised on the subject of holiness, she advised me to subscribe for the Guide, which, after examining the number she had with her, I cheerfully consented to do. I had not long read its soul-stirring pages before I became deeply interested in the all-important subject on which it treats. I hailed with joy the light which it imparted and felt from the first a growing consciousness that the Lord was reviving his blessed work in my poor heart. My feelings, however, have undergone some variation; at times my anxiety for a clean heart has been

greatly abated, and then again my faith has been almost ready to claim Christ as a full and perfect Saviour. Such was my state until the 7th of March, when, at the close of day, feeling an ardent desire to spread my wants before the Lord, I retired to a secluded place for that purpose, and there experienced such an unusual drawing out of soul after God that it occurred to me that I should be enabled to claim the blessing I had been so anxiously seeking. The more I wrestled in prayer, the more my faith increased and the nearer my Saviour drew to me, till at length I found myself in all the full assurance of faith, exclaiming, "He has accomplished the gracious work." Oh, my dear brother, what a stream of salvation then flowed into my poor soul! Praise His holy name forever and ever. I felt that he had accepted the offering which I had made and that he had set his seal of love upon me as a pledge of that acceptance. "My beloved was mine and I was his." For hours I felt constrained to remain on that sacred spot, praising and adoring God for what He had done for my poor soul. At length, fearing lest my continued absence might occasion some uneasiness to my family, with whom I was accustomed always to spend my evenings, I arose from my knees to return home; but on making the effort, I felt myself surrounded with such a sacred atmosphere, I had such a sense of the presence of my Divine Master and such a reverential awe before him, that for a long time I could not tear myself away from the spot. At last it was suggested to me that my leaving the place need not necessarily separate me from my Saviour, but that I might carry him with me in my heart. I returned to my family and disclosed to them what the Lord had done for me, and blessed be his holy name, throughout the night, till break of day, my soul was filled to overflowing with glory. In the midst of my rejoicing, I felt impressed with the duty of making a public acknowledgment of his goodness. This, my brother, must be my only apology for this communication. Suffice it to say, that while I have been endeavoring to commit these few thoughts to paper, I have enjoyed a precious sense of his favor, and have been enabled afresh to claim him as my present Saviour and Redeemer.

Orleans, Orange Co., Ind.

BOOK NOTICES.

THE EMIGRANTS: AN ALLEGORY, *or Christians vs. the World*. By REV. WESLEY COCHRAN, A. M.

The principal idea in this allegory was suggested by noticing the influence employed by emigrants flocking to the American shores to induce their countrymen to follow, — the author conceiving it to be analogous to that exerted by Christians in gaining the wicked over to a life of piety. The book is well written and cannot fail to give the reader both pleasure and profit. *Published by M. J. Moses, Auburn, N. Y.*

We have received from *Oliver Ditson*, THE CLASSIC GLEE BOOK, being a collection of standard Glee, Madrigals, &c., from the works of Callicott, Horsley, Webbe, Stafford Smith, Atwood, Danby and other celebrated composers. We have not had time to examine it, but the authors from whose works this compilation has been made, are a sufficient guaranty of its merits.

THE METHODIST QUARTERLY REVIEW for July is before us. It contains—1. The Positive Religion, or Religion of Humanity. 2. Our relation to public opinion. 3. English Grammar. 4. Jacqueline Pascal. 5. Bishop Asbury. 6. The Philosophy of Induction. 7. Miscellaneous. 8. Letters on recent French Literature. 9. Short Reviews and Notices of Books. 10. Religious and Literary Intelligence. *J. McClintock, D.D., Editor. New York: Carlton & Phillips, 200 Mulberry Street.*

☞ The junior editor of the Guide is intending to spend the present year, so far as health may allow, in travelling and laboring in various parts of the land for the promotion of the cause of Christ in general, and especially the cause of Holiness, both by labors in the revival work, and by efforts to extend the circulation of the Guide. His address is Binghamton, N. Y.

☞ TRAVELLING AGENTS.—Miss S. Farrington, formerly of Albany, and Mrs. Harriet Roberts are both of them our Agents. The former is travelling in New York and the latter in New England and Canada. We commend them and their work to the friends of our cause.

ORIGINAL.

CAMP-MEETING REMINISCENCES.

BY F. H. KEELER.

As the time draws near for our annual feasts of tabernacles, the mind naturally reverts to similar scenes and occurrences witnessed in by-gone days. Among these, none are presented with such freshness and vividness as those which afforded us such rich enjoyment in the summer and fall of 1853. The first camp-meeting we had the privilege of attending, was at Redding, Ct. Although not crowned with the success in the conversion of sinners that was desirable and hoped for, yet many, doubtless, will ever have cause to remember with gratitude the sweet refreshing showers experienced by believers while attending this meeting. But since then, and we have every reason to believe, as the result of that effort, scores, if not hundreds, have been converted in and around the charges that were represented at this meeting. Thus we are to "cast our bread upon the waters" and go forth "bearing precious seed." Doubtless many will return the coming fall, bringing their sheaves with them. May the Lord grant it. A little scrap from my journal, relative to my own experience may not be uninteresting here. I love to record the goodness of God to my own soul.

"During the early part of the camp-meeting at Redding, my mind was somewhat beclouded. I had not that degree of faith and feeling, and that liberty to work, that I had formerly enjoyed. I endeavored to perform every duty that was presented to me, but I lacked the usual spirit and energy. On Wednesday, while musing, and striving to ascertain the cause, I happened to take up Mrs. P.'s "Faith and its Effects," hoping and desiring greatly to open to something that would be suitable to my case and give me some light. The first thing my eye rested on was this passage, from holy writ: "*They entered not in because of unbelief.*" I saw in a moment the hindrance, and, blessed be God, the mists departed and light again shone. I shook off by *present faith* the cruel bands of

unbelief, and went on my way rejoicing. O when shall I learn to trust God more fully *always and forever!* In the evening I think I received the greatest baptism of the Holy Ghost, I ever experienced. "As thy day so shall thy strength be." Precious promise!

During most of the time of my religious life, I had suffered much from diffidence and a backwardness in public duties, such as speaking and praying vocally, arising, as I supposed, from a conscious inability; I seem to have forgotten that it is the *spirit* and not the form and style of prayer God answers; and for that reason I seldom ventured to let my voice be heard in large, promiscuous assemblies, but confined myself mostly to small social circles. But many months prior to this meeting I had formed the resolution to witness for Christ whenever a suitable opportunity offered, and to open my mouth in prayer wherever I might be, relying on Him for help, rather than to suffer precious time to run to waste. Thus far I had been blessed in my resolution. O I thank God, I have the blessed consciousness that I do rely on Him at all times!

Bro. A——, from Five Points' Mission, gave us on the evening above mentioned, in one of the large prayer-meeting tents, a soul-cheering sermon, which was followed by a prayer-meeting. Bro. O——, one of the ministers present, led in prayer and then there was a pause; not a voice was heard in supplication and prayer. I looked to heaven, and the breathing of my soul was, "Lord help." In weakness I began, but O the sweet trust I was enabled to exercise in my Saviour, all fear was dispelled, and the throne of grace never seemed more accessible; heaven began to draw nigh, and my whole soul went out in longings unutterable and desires most intense for a speedy, powerful baptism of the Holy Ghost; for the "promise of the Father" upon us. My faith took a strong hold, and quick as the lightning's flash, and sudden as the electric shock, the Holy Ghost came down. Yes, blessed be God! mightily it descended with its purifying and refining fire, with its soul-cleansing and life-giving energy, almost too much for the frail body to bear up under, but filling and strengthening the soul,—enlarging the

heart, beautifying and adorning its own temple, making it meet for the entrance of the King in his beauty and holiness. The baptism of the Holy Ghost, who can describe it! with its sweet, mysterious influence! *None*; to know it, we must feel it. Yes, it came, — God heard prayer, and joyfully I could exclaim,

“I own his power, accept the sign,
And shout to prove the Saviour mine.”

At the camp-meeting at Sing Sing, thousands were in attendance, and the harmony and peace that prevailed, testified that the Prince of Peace was among us. Although the church labored almost incessantly with, and for sinners, yet “holiness” was her theme, and it verily seemed imprinted upon the countenances of many. The love-feast was remarkable. Such clear, glowing testimonies to the power of God to save to the uttermost, we never heard. O surely it was a scene upon which the angels must have looked with increased interest, and still they “desire to look into it.” We cannot forbear mentioning the closing exercises. It was just at dawn when the procession formed and marched around the encampment, bidding each other “farewell.” We stood at a little distance where we could have full view of the exercises, and never did we behold anything with such thrilling interest as this scene. All was quiet and serene, but the little warblers over our heads who had already begun to announce the opening day. It was as if the New Jerusalem had been let down to earth, only, that instead of the blazing splendor of the Lamb, who is the light thereof, we had the mild, softening, soul-subduing twilight.

We attended, also, a few days after the camp-meeting at Sing Sing, a grove-meeting, held upon our own circuit. Many came with tents and encamped during the week. Here the Lord himself proved to us that he is not confined to large assemblies, by pouring out largely and powerfully his spirit upon us. Many, very many precious souls who were led by the Spirit of God to see their lost condition, were constrained to yield,

“By dying love compelled,
And own him conqueror.”

About fifty professed to find peace in believing ; and God's dear children were greatly blessed and encouraged, and enabled to pursue with increased zeal and activity their heavenly journey. There was a remarkable conversion of a little girl eight or nine years of age, who lay perfectly motionless and rigid for some time, but on reviving she spoke sweetly the language of Canaan, and has since, with her sister, a little older than herself, who experienced religion at the same time, been baptized in the name of the Lord Jesus, and united with our church.

May the Lord give us an abundant harvest the coming fall. The fields are white, O that they might be gathered in!

Purdy's Station, N. Y., July, 1854.

ORIGINAL.

CHRISTIAN PERFECTION.

OBJECTIONS ANSWERED.

BY N. BANGS, D.D.

Another objection is, that many who profess this blessing are merely reclaimed from a backslidden state—that having been convinced of their unfaithfulness, they have set out again in the service of God, and have been restored to God's favor, and hence conclude that they are sanctified, whereas they are only reinstated into their first love.

This may all be true, and yet it makes nothing against our position, namely, that there is a Divine reality in this perfect love. By way, however, of obviating this plausible objection so often made with an air of triumph, as though the objector had fairly won the day, let it be remembered, that no one can justly conclude himself sanctified, unless he has retained the peace of justification ; and that he cannot retain this unless he steadily persevere in "walking in the light, as God is in the light," up to the very moment of his sanctification ; for no man can stand justified before God unless he obey His will, and "this is the will of God, even your sanctification," declared not only in the text just now cited, but generally throughout the word of God. In order, therefore, to retain our justification, if we have been so happy as to have arrived to this state of grace, we must persevere in every good word and work, walking steadily in that path which shines brighter and brighter unto the perfect

day, because this is the will of God concerning us. Let this therefore, be a settled maxim:—

That in order to be sanctified, we must first be justified, and that from the moment we receive the grace of justification, we must go forward in obedience to the commandments of God, grow in grace and in the knowledge of Jesus Christ, until we are cleansed from all filthiness of the flesh and spirit, and are filled with perfect love.

This is the doctrine. It is the doctrine of the Scriptures. It is the doctrine of all our standard writers on this subject. They, therefore, that teach otherwise, either that we are sanctified the moment that we are justified—unless in some rare cases, and these form the exception, not the rule—or that we are gradually to grow up into a state of sanctification, without ever experiencing an instantaneous change from inbred sin or inward holiness, which change will show itself by its fruits, are to be repudiated as unsound, anti-Scriptural, anti-Methodistical, and therefore teachers of a heretical theory.

This, then, being established, what becomes of the objection, that those who profess this great blessing are merely reclaimed from a backslidden state? Allowing this to be so, they are not justified by the doctrine. The doctrine therefore is not responsible for their conduct. Nay, the doctrine condemns them; you might as well object to any other truth which wars against the practice of its pretended followers, as to object to this truth respecting the necessity and possibility of holiness of heart and life, merely because there are some that abuse it—that pervert it for the purpose of justifying themselves in a spurious profession.

But after all, I very much doubt whether the objection is founded in truth, or if there be any such, they merely form an exception to the general rule, and therefore prove the truth of the rule itself, just as a deformed individual proves that the generality of mankind are perfectly formed. And what should be said of a man who should produce a dwarf, or a man born blind or dumb, to prove that there are no human beings of common size, or that no man has perfect eyes, or is able to speak with his tongue! To such straits are men driven who become the advocates of error. Moreover, I would ask the objector how he knows that those who make this profession are merely reclaimed backsliders? Have they told him so? Then have they belied their own profession! They have not only deceived themselves, but they glory in their deceit! What inconsistent hypocrites are these! Such deserve not the name of Christians, much less of sanctified Christians.

But no; they have not told him so. He only infers it. From what is his inference drawn?—from their conduct? This, I allow, is good evidence, for “by their fruits ye shall know them.” You think, therefore, that they are deceived. You do not pretend to question the truth of the doctrine for which we contend, but only that these persons do not understand it, or do not conform to it in their experience. Well, what’s to be done for them? They are certainly objects of commiseration. They ought to be taught better. Do you, then, strive to instruct them? You profess to know them. Do you go to them in the spirit of love and Christian kindness, and strive to convince them of their error, and earnestly pray that God may enlighten them by your means? Can you not relate your own experience to them, and thereby show them how the Holy Spirit enlightened your mind, and led you along from step to step, first from conviction of sin to repentance, to faith in Christ, to justification, and then how you struggled along in the path of obedience amidst “fightings without and fears within,” but still growing in grace, until finally you obtained a complete victory over your inbred foes, your “secret, bosom sins;” and since that happy moment, you have been “careful for nothing, but in every thing, by prayer and supplication, have made known your wants unto God.” Perhaps a little of this friendly conversation with those for whom you express so much solicitude, mingled thus with some items of your own experience, may have a tendency to remove some of their mistaken notions, and to set them right upon this all-important subject. At least, it will have this good effect,—if it do not set them right, it will evince your own sincerity, and tend to quicken your own heart in the Divine life, and leave a pleasant consciousness behind that you have discharged a sacred duty. If you do not do thus much, I fear your own heart is not right with God. I greatly fear that you are under that very delusion which you charge upon others. Nay, I fear you are a captious fault-finder, that you can *espy the mote that is in thy brother’s eye, while you see not the beam that is in thine own eye.*

This indeed is a very common failing, those who are the most fastidious critics respecting the experience and practice of others, are generally the most deficient themselves; hence, judging others by themselves, they conclude that they are all wrong in some things at least, and therefore their perpetual round of fault finding—an innocent infirmity is magnified into a wilful sin, a weakness of the judgment is transmuted into a crime, and an error in opinion is interpreted as a perversity of disposition,—and

thus they go on from one wayward step to another, until they are lost in a labyrinth of inextricable difficulties.

This brings to my mind an anecdote with which I was conversant. Talking with a brother minister, a few years since, respecting the state and prospects of the Church, he disputed my views regarding the present prosperous state of religion in the world, and after conversing for a while, he said to me, "The fact is, you enjoy yourself so WELL, you think everybody else does the same." "And why do not you?" said I in reply. I will not say that this brother did not enjoy religion, but I doubt whether he enjoyed the blessing of perfect love. But if all its professors would rise up in the strength of God, wrestle in the strength of mighty faith and prayer, for the outpouring of the Spirit upon themselves and others, and never be satisfied until they could adopt the triumphant language of the poet,

"The promised land from Pisgah's top
I now exult to see;
My hope is full, O glorious hope,
Of immortality;"

I believe we should hear less murmuring, less fault-finding, and many less objections against the doctrine of Christian perfection. Yet, as beforesaid, the objections we have considered do not lie against the doctrine, but against its imperfect professors, and all those consequences mentioned in my last article, flow from the objection which we are now considering, with as much directness as they do against that objection.

I lament, indeed, as much as the objector can, that there should be any inconsistent professors of this religion, and I allow that they are "stumbling-blocks" in the way of seekers after this blessing, those especially who do not take time to distinguish between a cause itself and the professed advocates of that cause. But what shall we do? Shall we yield the truth in compliance to those who desire it? Is there no truth in the Jewish religion because the Israelites became idolators? Must Christ be considered as an imposter because Judas was a hypocrite? And is Christianity false because Julian betrayed it? And were all the patriots of our revolution false-hearted because Arnold turned traitor? And shall we resign the doctrine of Christian perfection as fabulous because some of its professors are not as they should be? Then may we resign all truth into the hands of its enemies.

Until the objector can prove by substantial evidence that *all* apostles and primitive Christians, together with all persons living

under this profession, were either deceived or were deceivers he has gained nothing in his favor. But he might as well undertake to eclipse the sun at noon-day, as to attempt to do this. And yet, until he does it, all his objections fall to the ground, and we can still say,

"Mark the PERFECT man, and behold the UPRIGHT, for the end of that man is peace."

SELECTED.

SIN VIEWED IN THE LIGHT OF HEAVEN.

The following eloquent production is from the pen of Dr. Payson. It is quoted from a volume of his published discourses. No one can read it without being deeply impressed with the magnitude of sin when viewed in its true light, and the desirableness of being delivered from its guilt and bondage, before a day of retribution. Thanks be to God, "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Ps. xc. 8: "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

The appearance of objects is very much affected by the situation in which they are placed with respect to us, and by the light in which they are seen. You, O sinner, view sin according to the estimation of man, as something venial, and not deserving of eternal punishment; a deceived heart has led you to diminish its odious nature. But what is the light in which God beholds your sin? Even the clear light of his countenance. All your iniquities or open transgressions, nay, your secret sins, the sins of your hearts, are, as it were, placed full before God's face, immediately under his eye. He beholds them in the pure all-disclosing light of his own holiness and glory. Now if you would see your sins as they appear to him against whom you have sinned, (that is, as they really are,) if you would see their number, blackness, and criminality, and the malignity and desert of every sin, place yourself as nearly as possible in his presence, and look at your sins as it were with his eyes. You must place yourself and your sins in the centre of that circle which is irradiated by the light of his countenance, where all his infinite perfections are clearly displayed, where his awful majesty is seen, where his concentrated glories blaze, and burn, and dazzle with insufferable brightness. And in order to do this you must, in thought, leave our dark and sinful world, where God is unseen and almost forgotten, and where conse-

quently the evil of sinning against him cannot be fully perceived, and mount up to heaven, the peculiar habitation of his holiness and glory, where he does not, as here, conceal himself behind the veil of his works and of second causes, but shines forth the unveiled God, and is seen as he is.

Attempt this adventurous flight. Follow the path by which our blessed Saviour ascended to heaven, and soar upward to the great capital of the universe, to the palace and the throne of the Great King. As you rise, the earth fades away from your view. Now you leave worlds, and suns, and systems behind, and at length reach the utmost limits of creation. Here the last star disappears, and no ray of created light is seen. But a new light now brightens upon you; it is the light of heaven, which pours a flood of glory from its wide open gates, spreading continual meridian day far and wide through the region of ethereal space. Passing still swiftly onward through this flood of day, the songs of heaven begin to burst upon your ears, and voices of celestial sweetness, yet loud as the sound of many waters and of mighty thunderings, are heard exclaiming, Hallelujah! for the Lord God Omnipotent reigneth! Blessing, and glory, and honor, and power, be unto him that sitteth on the throne, and to the Lamb for ever and ever! A moment more, and you have passed the gates, you are in the midst of the city, you are before the eternal throne, you are in the immediate presence of God, and all his glories are blazing around you like a consuming fire. Flesh and blood cannot support it; the body dissolves into its original dust, but your immortal soul remains, and stands a naked spirit before the great Father of spirits. Nor, in losing your tenement of clay, have you lost the power of perception; no, you are all eye, all ear, nor can you close the eyelids, to shut out for a moment the dazzling overpowering splendor that surround you, which appear like light condensed, like glory which may be felt. You see, indeed, no form or shape; but your soul will perceive with intuitive clearness and certainty the immediate, awe-inspiring presence of Jehovah. You see no countenance, and yet you feel as if a countenance of awful majesty, in which all the perfections of divinity shine forth, beamed upon you wheresoever you turn. You see no eye, and yet a piercing, heart-searching eye, an eye of omniscient purity, every glance of which goes through your soul like a flash of lightning, seems to look upon you from every point of surrounding space. You feel as if enveloped in an atmosphere, or plunged in an ocean of existence, intelligence, perfection, and glory, an ocean of which your laboring mind can take in only a drop, an ocean the depth

of which you cannot fathom and the breadth of which you can never explore. But, while you feel utterly unable to comprehend this infinite Being, your views of him, as far as they do extend, are perfectly clear and distinct. You have the most vivid perception, and most deeply-engraved impression of an infinite, eternal, and spotless mind, in which the images of all things, past, present, and to come, are most harmoniously seen arranged in the most perfect order and defined with the nicest accuracy,—of a mind which wills with infinite care, but whose volitions are attended by a power omnipotent and irresistible, and who sows worlds, suns, and systems, through the fields of space, with far more facility than the husbandman scatters his seed upon the earth,—of a mind whence have flowed all the streams which ever watered any part of the universe with life, intelligence, holiness, or happiness, and which is still overflowing and inexhaustible. You perceive, also, with equal clearness and certainty, that this infinite, eternal, omnipotent, omniscient, all-wise, all-creating mind is perfectly and essentially holy—a pure flame of holiness, and that, as such, he regards sin with unutterable, irreconcilable detestation and abhorrence. With a voice which reverberates through the wide expanse of his dominions, you hear him saying, as the sovereign and legislator of the universe, “Be ye holy, for I the Lord your God am holy.” And you see his throne surrounded, you see heaven filled, by those only who perfectly obey his commands. You see thousands of thousands, and ten thousand times ten thousand of angels and archangels—pure, exalted, glorious intelligences—who reflect his perfect image, burn like flames of fire, with zeal for his glory, and seem to be so many concentrations of wisdom, knowledge, holiness, and love—a fit retinue for the thrice holy Lord of hosts, whose holiness and all-filling glory they unceasingly proclaim.

And now, my unhappy, unconverted hearers, if you are willing to see your sins in their true colors, if you would rightly estimate their number, magnitude, and criminality, bring them into this hallowed light, where nothing is seen but the whiteness of unsullied purity and the splendor of uncreated glory, where the sun itself would appear as a dark spot; and here, in the midst of this circle of seraphic intelligences, with the infinite God pouring in all the light of his countenance around you, review your lives, and contemplate your offences, and see how they appear. Recollect, that the God in whose presence you are, is the Being of whose eternal law sin is the transgression and against whom every sin is committed. Keeping this in mind,

1. Bring forward what the psalmist in our text calls "*our iniquities*," that is, your more gross and open sins, and see how they appear in the light of God's countenance.

Have any of you been guilty of impious, profane, passionate, or indecent, corrupted language? How does such language sound in heaven, in the ears of angels, in the ears of that God who gave you your tongues for nobler purposes? Bring forward all the language of this kind which you have ever uttered. See it written as in a book; and, while you read it, remember that the eye of God is reading it at the same time. Then say, Is this language fit for an immortal being to utter? Is this fit language for God to hear? Especially let every one of you inquire whether he has ever violated the third commandment by using the name of God in a profane or irreverent manner. If you have, bring forward your transgressions of this kind, and see how they appear in the light of God's presence. Sinner, this is the Being whose adorable name thou hast profaned, and who, bending upon thee a look of awful displeasure, says, "I will not hold him guiltless that taketh my name in vain." Oh, what an aspect of shocking, heaven-daring impiety!

Have any of you been guilty of uttering what is untrue? If so, bring forward all the falsehoods, all the deceitful expressions, which you have ever uttered, and see how they appear in the presence of the God of truth, of that God who has declared that he abhors the lying tongue and that all liars shall have their portion in the burning lake. Oh, what is it to stand convicted of falsehood before such a God as this?

Have any of you been guilty of perjury? If so, you may here see the awful Being whom you mocked by calling him to witness the truth of a known, deliberate lie. And how, think you, does such conduct appear in his eyes? How does it appear in your own? When you took that false oath, when you said, So may God help me as I speak the truth, you did in effect utter a prayer that his vengeance might fall upon you if what you swore was untrue. And will not God take you at your word? Will not the vengeance which you imprecated fall upon you? Oh, be assured that it will, unless deep and timely repentance and faith in Christ prevent. Nor is the guilt of those who share in the gain of perjury, and permit such as are employed by them to make use of it, much less aggravated in the estimation of him whose judgment is according to truth.

Have any of you transgressed the command, "Remember the Sabbath-day to keep it holy?" Such transgressions, I am aware, appear very trivial on earth; but do they appear so to Him who gave the command? Do they appear so in heaven,

where an everlasting Sabbath is observed? Let those who have been guilty of such transgressions hear a voice from the glory around them saying, "I, to whom you are indebted for all your time, allowed you six days for the performance of your necessary labors, reserving but one for myself, but one to be employed exclusively in my service, and in working out your own salvation. Even this day you deny me; you consider my service as weariness, and therefore employ it in whole or in part in serving yourselves, thus proving yourselves to be wholly unqualified and unfit to enjoy an endless sabbath in my presence.

Have any of you — we must propose the unpleasant question — been guilty of violating the commandment which forbids adultery and its kindred vices? If so, bring forward those abominations, and see how they look in heaven, in the presence of the holy angels, in the sight of that thrice holy God, who has said, "I will come and be a swift witness against the adulterers, and they shall have their portion in the lake of fire."

Have you been guilty of fraud, dishonesty, and injustice? Have you in your possession any portion of another's property without the owner's consent fairly obtained? If so, bring forward your dishonest gains, hold out the hands which are polluted by them, and see how they look in heaven, in the presence of God, who hath said, "Let no man over-reach or defraud his brother in any matter, for the Lord is the avenger of all such."

Have any of you been guilty of intemperance? If so, look at yourselves and see a drunkard, a rational being self-degraded to a level with the beasts, and wallowing in the mire of his own pollution. How would you appear in heaven in the society found there?

Plead not your exemption from *these*; your hearts, naturally corrupt, will not abide the penetrating light of God's countenance. Let us then,

2. Bring your hearts into heaven, and there lay them open to view, and see how they will appear in that world of unclouded light and unsullied purity.

And oh, how do they appear? what a disclosure is made, when the dissecting knife of a spiritual anatomist lays open the human heart, with all its dark recesses and intricate windings, and exposes the lustful abominations which it conceals, not to the light of day, but to the light of heaven! My hearers, even in this sinful world the spectacle which such a disclosure would exhibit could not be borne. The man whose heart should thus be laid open to public view, would be banished from society; nay, he would himself fly from it, overwhelmed with shame and confusion. Of this every man is sensible, and therefore

conceals his heart from all eyes with jealous care. Every man is conscious of many thoughts and feelings which he would be ashamed to express to his most intimate friend. Even those profligate abandoned wretches who glory in foaming out their own shame, these make some reserve, and tell not every thought within. And if this be the fact, if the heart laid open to view would appear thus black in this dark and sinful world, who can describe the blackness which it must exhibit when surrounded by the dazzling whiteness of heaven, and seen in the light of God's presence, the light of his holiness and glory? How do proud and self-exalting thoughts appear when viewed in the presence of him before whom all the nations of the earth are less than nothing, and vanity? How do self-will, impatience, and discontent with the allotments of providence, appear when viewed before the throne of the infinite Sovereign? How do angry, envious, and revengeful feelings appear in the eyes of the God of love, and in those regions of love where, since, the expulsion of rebel angels, not one such feeling has ever been exercised? How do wanton impure thoughts appear? But we cannot pursue the loathsome sickening enumeration. Surely, if all the evil thoughts and wrong feelings which have passed in countless numbers through any one of your hearts were poured out in heaven, angels would stand aghast at the sight, and all their benevolence would scarcely prevent them from exclaiming, in holy indignation, Away with him, to the abodes of his kindred spirits in the abyss! To the Omniscient God alone would the sight not be surprising. He knows, and he only knows, what is the heart of man; and what he knows of it he has described in brief, but terribly expressive terms, "The heart of the sons of men is full of evil, and madness is in their heart." Let it be remembered that in God's account thoughts and feelings are actions, that a wanton look is adultery, and hatred is murder.

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The subject before us is far from being exhausted, and very far from having justice done to it; but we must leave it, and hasten to a conclusion. Before I close, however, permit me to ask whether you cannot now perceive the reason why your sins appear more heinous and criminal in the sight of God than they do in your own? Have you seen or heard nothing which convinces you that they are far more numerous and aggravated than you had supposed? If so, you have seen nothing aright. You have not seen your sins in the light of God's countenance; for, had you seen them in that light, they would have appeared in some measure to you as they appear to God himself.

SELECTED.

"I DON'T BELIEVE IN HOLINESS."

BY MRS. PHOEBE PALMER.

Said a young man who was a lawyer, and whose propensities seemed ever inclining him to go from cause to effect, "Mother, I don't believe in holiness."

"Don't believe in holiness!" exclaimed the pious mother; "why, my son, what do you mean?"

"I mean just what I say, mother: I do not believe in holiness."

"You believe the Bible," said the astonished mother, "and you know, my son, the Bible speaks of holiness. Surely, you believe the Bible."

"Yes, mother, I believe the Bible, but I do not believe in holiness."

"Why, my son, what *do* you mean?"

"I will tell you, mother, just what I mean. Ever since I can remember you have been praying for holiness: and if there were any such thing as holiness to be attained, I am sure you would have had it long before now; and, therefore, I do not believe that there is any such thing as holiness."

We will not attempt to describe the amazement of that mother. From the earliest infancy of her son she had set him apart for the service of the sanctuary. And her highest hopes would have been answered if he in early life might have answered to the call of God as did Samuel. But she had seen his fine intellect maturing in strength, clear and penetrating as a sunbeam, quick to detect error, and strong to attract, and concentrate others under its influence, yet not inclining him to discern the right way of the Lord, nor to lead others into it. And now to hear him express his skepticism in relation to one of the cardinal doctrines of the Bible, and that her own failure in coming up to the Christian standard had been made the occasion of these skeptical expressions, was too much.

On the ensuing class-afternoon she hastened to the class-room,

and unburdened her heavy heart to her class-leader. Her leader was one who professed to enjoy the blessed consciousness that the blood of Christ cleanseth from all sin; and, after this dear mother related the foregoing conversation, she felt deeply for her class-member. But she did not try to make less poignant the keen conviction of the Holy Spirit, of the necessity of *present* holiness, which by this occurrence had been wrought in her heart. Her class-leader admitted that the occurrence was calculated to reprove seriously, and admonished her to set about seeking the witness of the blessing at once—assured her that the blessing had already been purchased for her. When Christ bowed his head upon the cross, and said, "It is finished," then salvation from *all* sin, a redemption from *all* iniquity, was wrought out; and how the blessing, as it had been purchased for her, was already hers, in case she complied with the condition upon which it was offered up. This reprovèd mother found, on surveying what had been her position for years, that the Holy Spirit had induced a *willingness* to be holy; she also saw that by the Spirit's aid she had been enabled to consecrate herself; but the difficulty with her had been, that, *after* she had consecrated herself, she did not take the next step in the purifying process, and believe *that God at that moment accepted the consecration*. She saw that during all these years she *might* have believed; that the Holy Spirit had brought her to the point where it was not left optional with herself whether she would believe, but where the command met her, "This is the *command* of God, that ye believe; and that her refusing to believe on the authority of God's word, without signs or wonders, had greatly grieved the Holy Spirit, and brought upon her the merited rebuke. What she had been wanting was the witness first *before* believing. But now she saw that the witness came through believing, not antecedent—"He that *believeth* hath the witness in himself." She had often united in the words,

"I cannot wash my heart,
But by believing thee;"

and had she acted on the principle involved in the words, she

might long before have been cleansed from all filthiness of the flesh and spirit — sanctified through the belief of the truth. But now she brought it to a point to believe at once, irrespective of emotion ; resolved that she would not grieve the Spirit by permitting her views of the faithfulness of God to depend upon her uncertain emotions. She did believe, and since that time she has been a faithful witness of the power of Christ to save from all sin.

THE CONVERSION OF SINNERS AND THE SANCTIFICATION OF BELIEVERS CONNECTED.

Some might be disposed to dispute the point with us, were we to venture an opinion that this son might have been, perhaps, sooner converted if this mother had sooner received the full baptism of the Holy Ghost. We will not say so, but will remind those who would question, that the early disciples received far greater power after they received the full baptism of the Holy Ghost. And it is written, judgment must begin at the house of God. We have known very marked cases other than the one we are just now about to present, where the conversion of dear ones, though long prayed for, was delayed till after the pleader had received that power from on high which the full baptism of the Spirit brings. But we will tell how it was in this case, and then, if the patience of the reader holds out, we may mention other corroborative cases.

Before this mother and her friend, the class-leader, had left the class-room, they resolved to unite in praying that the Lord would convert the son. "He is, indeed, too bright a sinner for Satan to have ; and so well does he understand Christian obligation, that I think he would make a bright, useful Christian, if only thoroughly converted," said the class-leader ; and farther observed, "Let us pray that the Lord will convert and make a minister of him, if it be his will." The plan was agreed upon, and the friends parted.

It was but a short time afterward that the son returned, after having spent the Sabbath with a brother-in-law, a short distance in the country. That Sabbath had been with the mother a day of more than ordinary trial from the buffetings of the adversary.

"He has gone from under your ministrations, which would be most likely to be serviceable to him, to sit under a heartless ministry, and to mingle with society which may dissipate from his mind awakening influences, if he has any." So said the tempter, and the day was spent amid conflict ; yet faith, though assailed, did not yield.

"Mother, what could I tell you that would give you the most pleasure?" said the son on the following day, as he approached his mother with his face beaming with smiles.

"My son, you need not ask me ; you know that you could not give your mother greater pleasure than by telling her that you had given your heart to the Lord."

"Well, mother, that is just what I have been doing."

The astonished mother could hardly believe for very joy, when the son thus narrated the circumstances of his conversion :

On the morning of the day previous he heard a sermon on the importance of decision. It was not the hearty manner of the speaker, nor the novelty of the truths uttered, that arrested attention ; but it was the Spirit in answer to the prayer of faith that gave edge to truth. Yes, it was the sword of the Spirit that penetrated ; and he now saw that the time had come when he must either decide for God or lose his soul. If he decided for God, he felt that he must preach the Gospel. And here was the struggle between his own will and what he believed to be a divine requirement. He loved the practice of law, and saw preferment before him. But to hold out against what he believed to be the will of God he felt would be to lose his soul. He counted the cost, and decided for God.

"The day of the Lord is near in the valley of decision." As he made the decision, he took a step nearer to God. "Draw nigh unto God, and he will draw nigh unto you," was exemplified in his experience, as is ever the case with every sinner. He now saw himself to be a sinner—and *such* a sinner ! He struggled on till night, every moment his burden becoming yet more intolerable. He retired. But so great was the load on his heart that sleep was not to be thought of. His brother-in-law, who holds the office of judge in one of our city courts, a backslidden Methodist, being probably the only one in the

house who could sympathize, our friend rose in the middle of the night, and went to his room, and asked if he would rise and pray for him. The Judge could not refuse, but, doubtless, would have been far more at home on the bench trying a criminal. But he rose, and wept, and prayed with the penitent, till the Saviour manifested himself to take away sin, and the redeemed, saved sinner could exclaim,

"My dungeon shook, my soul was free;
I rose, went forth, and followed thee."

And thus was the happy tale told, and son and mother went on their way rejoicing.

THE CONVERSION OF A HUSBAND DELAYED.

And now let me tell of a wife who was one of my dearest friends. Thirteen years had she been wedded to one who had never given his heart's best affections to the Saviour. Often did she pray and agonize for his conversion, and well nigh as often had it been suggested to her mind, "Get the full baptism of the Holy Ghost, and the Lord will convert your husband." She did not mean to be disobedient to the voice of the Spirit; yet, without scarcely intending to do so, she did slight its influences. "And what can *that* have to do with the conversion of my husband?" was the thought with which she turned aside the Spirit's urgings.

She had long believed that she would be more *useful* if she enjoyed that blessing, and had left the denomination to which she attached herself on first commencing her religious career, in order to unite with a people who believed this blessing attainable. Yet though she had so long known of her high and holy calling, and desired the grace, yet she never once brought her mind to the decision, "I *will* have the blessing, and have it *now*," till hearing a minister from the sacred desk say, "Not only from this blessed Bible do I proclaim this blessing as your privilege, but from my heart do I proclaim it, for I feel that I have it all *here*!" That moment she resolved that she would have it, and in a few hours she was rejoicing in possession of the grace. It is not written, "If any man *intends* to do the will of

God, he shall be known of the doctrine;" but, "If any man *will do* the will of God, he shall know of the doctrine." And how quickly after it was her *will* to be wholly sanctified did she receive the blessing! It had long been *God's* will. She had probably hundreds of times read, "This is the *will* of God, even *your* sanctification; and now just so soon as it was *her* will to be wholly sanctified, how soon the work was accomplished!

Her husband, who had the command of a vessel, was absent at the time when the beloved of his heart received this full baptism of the Spirit; but on his return, which was within a few days, he could not but observe that grace had made a complete renovation. His heart was arrested. He accompanied her to the house of God. When an invitation was extended to those who had resolved to seek the Lord, her husband quickly responded, and from that hour became a follower of the Saviour. So noiseless and unexpected, and yet so decisive, was this movement on the part of her husband, that my friend with amazement thought, "What can this mean?" when, sudden as a flash, it was suggested, "Did not the Holy Spirit long since assure you, that if you would get the full baptism your husband would be converted?" We will not pause to inquire why the special influence of the Spirit was withheld from that husband on account of the spiritual deficiencies of that wife. As well might the early disciples have asked why it were needful that they should tarry at Jerusalem till endued with power from on high. And had they been resolved on not waiting, inwardly questioning, "Why, what can that have to do with the conversion of the world?" Is it probable that the special influences of the Spirit would have been given, resulting in the conversion of three thousand in one day? O, would the whole Church act upon this principle, what glorious results might be realized!

I related the preceding narrative to a lovely young wife whose husband was unconverted. "Now get this blessing," I observed, "and I do not doubt but the Lord will hear your prayers for the conversion of your husband." She sought for and obtained the grace, and the next I heard from her was that the Lord had converted her husband. She was gathered from

the circle of influence and wealth, and has become eminently a burning and a shining light. Her husband is also one of the Lord's noblemen.

Now, do not understand me to mean that no one can be in any degree useful unless clear in the experience of entire sanctification; but do understand me to say, that the sanctified believer, cleansed from all filthiness of the flesh and spirit, is calculated to be *far more useful*. And if you want the Lord to use you in the conversion of the members of your household and others, get wholly sanctified. Resolve that you will not live another day without it. If you want to get the blessing in *God's* time, get it *now*, for *now* is the accepted time. Behold, *now* is the day of salvation.

SELECTED.

THE INFLUENCE OF A HOLY MEMBERSHIP UPON THE MINISTRY.

There have not been wanting lengthy and well written essays on the influence of a sanctified ministry upon the Church, but the influence of a holy, sanctified membership on the ministry is not often a matter of thought, much less a subject dwelt on in all its fulness by our writers. But is it not a matter of great importance, and worth a careful examination? Who can doubt that there is a decided tendency to attribute the failures of the Church to a lack of purity in the ministry! It would seem that in many places, the church as a body has not the slightest suspicion that the spiritual state of their minister is sensibly affected by their own lukewarmness. There is a continual reaction going on in every congregation between themselves and minister, in all things pertaining to the divine life: Is he a man of enlarged piety and great zeal? he will inspire his congregation with somewhat of the same spirit. Is the congregation an energetic one, having a high standing of Christian experience, acting vigorously in promoting all the benevolent operations of the age? the minister will soon be found engaged with them to the highest limit of his abilities.

There have been found Christian congregations so imbued with the spirit of a lifeless formalism, that no minister except of the deepest piety and unwavering faith could resist the baleful influence of the overcharged atmosphere which he was daily compelled to breathe. In the commencement of his ministry with such a congregation, he might for a time make an effort to withstand the influence about him, but after some vain attempts to counteract it, we see him yield, slowly but surely; not without a sense of his danger, but seemingly incompetent to master the spell of Satan. This is a sad history, but in too many cases it has been a true one; and circumstances like these have dwarfed, if not ruined many souls that ought to have been shining lights in the church of God. Could the interior life of every minister be written with all the influences adverse and propitious that have affected its growth, we would be able to perceive this subject in such a light as would startle many from their slumber to a new life.

But there is another side to the picture. There are congregations in our land, we could name some of them if necessary, that have been a blessing to every minister who has been so happy as to have an official connection with them. A spirit reigns in the midst of them that seems to be a death potion to even the semblance of a mere nominal religion. There have been instances when the advent of a minister to such a congregation, has marked a new period in his spiritual life. He has grown in grace with amazing rapidity; his faith, hitherto weak and fluctuating, becomes a power before which all obstacles yield; his love, which had been scarce more than sickly sentiment, is fanned into a consuming flame, and the gross appetites and passions of an unsanctified nature are consumed by it. Names of good men might be mentioned, who entered into the ministry, as men enter into the ordinary vocations of life, without a special and direct call of the spirit of God, whose eyes have been opened in their intercourse with a holy congregation, and they have been led to seek and obtain pardon.

Let it not be supposed that the writer of this article is lacking in faith concerning the powers and abilities of the ministry. Men are not apt to underrate their own profession, especially when

they believe it to be ordained of God, and yet we hold it to be a fact, strengthened and sustained by observation and experience, that the power and usefulness of the ministry, is, to a greater extent than many suppose, dependent upon the spiritual attainments of those who wait upon their ministry, and who are workers with them in saving souls. No doubt the grace of God is able to do much for those whose business it is to minister in divine things, and it is granted when asked with faith in Christ; but we should recollect that for the perfect development of the Christian character, whether in minister or layman, there are influences in the world about us, of no small moment. Ministers, even those of the highest spiritual attainments, are subject to like passions as the membership to whom they minister. Can one live continually in an infected atmosphere, even when the food he subsists upon is pure and healthy, and yet expect to escape all of its deleterious effects? It may not breed a disease of such power as to destroy his life, but it will affect his general health which may not be restored till he removes from the miasmatic district. Is not the spiritual life and health under more subtle influences? If you doubt it, examine well into your own past experience, and inquire when you made the most rapid advancements in the divine life. Was it when you were surrounded by wickedness or a lukewarm class of Christians, or when you had a place among those of strong faith and burning love? There can be but one answer to the question.

If you have had the privilege of perusing the biographies and journals of some of the best men and ministers that have left their impress on this or any other age—the great pioneers, and leading souls of God's people—the Joshuas of the church of God, you must have observed that they were really affected by the character of the Christian people, with whom they were associated. We do not mean that a fortnight's sojourn with a company of formalists or irreligious men undermined their faith in Christ, but if there be truth in their journals, it conflicted with their spiritual enjoyments and growth in grace. How often the load seems to press them to the earth, and they long for the spiritual conversation of those with whom they have taken sweet counsel in former days.

It is not enough that the minister's temporal wants are supplied, although there is often great lack here; not enough that a large and attentive audience sit under his preaching; for if he has a proper sense of his office and responsibilities, he will not — cannot be satisfied unless he sees his membership growing in grace — becoming changed into the image of the heavenly, and is able to enlarge the borders of the church, by adding to it such as will be faithful members. But how fruitful the labors of a minister, whose membership do not only pray for him, but give him effectual assistance in all his labors for the spiritual welfare of the people. It is not necessary for us to argue that no great progress can be made by any society in which the spirituality is all concentrated in the minister, while the members are a lifeless mass. Revivals of religion are as much the product of a holy praying membership as of a devoted, zealous minister. We can readily conceive a membership whose holiness and zeal would supply, to a great extent, any lack of qualifications in the occupant of the pulpit; for a holy, zealous praying people have elements of power that no one man, even with an evident determination on his part, can entirely turn aside.

The effect of a careless, formal membership, can be seen best on the character of a young minister. He enters upon the work, not without reluctance, for it is a high and holy calling; he has probably made temporal sacrifices to engage in the direct work of saving souls. As he enters upon his stated duties, with the love of souls absorbing all his thoughts, he certainly expects to find a like sentiment pervading the heart of every Christian man and woman. But, in the order of providence, he is thrown among those, who, having the form of godliness, in every motion of their lives, deny its power. At first he doubts the truth of his senses, but soon is convinced that his people are making no efforts to become holy. He addresses himself to the task of arousing them from their fearful situation. A temporary interest is created, but his hands are not held up by the prayers and corresponding efforts of any portion of the members. Some speak of his zeal as the necessary habit of a young man, and assert confidently that age and experience will moderate it. Others, momentarily aroused by an awakening conscience, console them-

selves in their delinquencies by branding him as an enthusiast. He labors in vain, for he labors without the assistance of the membership; and wearied in body, pained in mind, he ceases his operations for a more favorable opportunity to accomplish his designs. Before he is aware, he finds himself walking in the same path with his congregation. His usefulness as a minister, is destroyed for the time at least, and it may be he soon leaves the ministry, believing that he has mistaken his call, for he fails to realize any fruit from his labors.

But consider this young minister to have commenced his ministerial career under more favorable circumstances. He finds his membership composed of men and women, who are in earnest in striving to save their souls, and to extend the area of the church. They not only supply his temporal wants, and attend faithfully upon his preaching, but the prayerful attention, the decided interest they take in all he does and says, inspires him with confidence and zeal. When he enters the pulpit, a deep sense of his responsibility rests upon him, for he knows they are come to obtain the bread of life, not to be amused or interested with any display of intellectual ability or oratorical polish. He feels that he is speaking to immortal, anxious souls, and his own soul responds. The glistening eyes, the trembling lips, the trickling tears, the suppressed sighs of the converted; the deep concern, the palid face, the imploring glance of those who are without God in the world, nerve his arm, kindle his imagination, swell his heart, put words of power upon his tongue, and each sermon marks the advancement of his work. He goes out to his pastoral work. They meet him with smiles and prayers. The conversation is upon that which lies uppermost in the heart — the advancement they are making in the divine life — the holy joy and unspeakable peace which is their daily heritage — the temptations that are in their path. He rejoices with those that rejoice, weeps with those that weep, gives counsel to those who need guidance, and returns to his study, a better and a wiser man.

A holy membership! earth has no fairer spectacle. Heaven smiles its approval; even those stricken by sin, and still clinging to their loathsome disease, look to it as a haven of repose, a refuge of security. A holy membership and a holy minister com-

bined in carrying forward the work of a world's salvation, who can calculate its successes, or mark any limits for its labors? Give us a holy membership, and the cry will soon cease that we have a lack of preachers. The hidden treasures of the church will be cleansed from the accumulations of rubbish, and gleam out in all their beauty. The waste places of the earth, and solitary places will become glad and blossom as the rose. We know nothing else that can rekindle the aggressive spirit of the church, and give her ministers the courage and spirit necessary for the demands that are pressing heavily upon us every day, and which we feel it so difficult to fill.

How shall this guardian host be enlarged? This is the important question to be asked in this connection. We have the greatest faith in continued personal effort. Let those who have attained such a holy state, in the access which they have to the mercy seat, earnestly plead for the outpouring of the spirit, to teach the church how greatly she has neglected this, her highest duty, and the surest means of security and happiness. Let it be the theme of your conversation under all proper circumstances. Urge it especially upon those who you see are striving to grow in grace, for there is more probability of success with them than with any others. In this manner, the circle of those possessing and enjoying holiness may be enlarged, their influence extended, and the glorious work go on.

Do not permit yourself to be baffled by any opposition, however severe. Meet all opponents in love and prayer, and you will disarm them of the only weapons they have prepared for this assault. Remember that it is as honorable and as profitable to *suffer* the will of God, as it is to *do* his will; and let the assurance that he will make all things work together for good, be the foundation of your hope. If we labor for good only when we realize the immediate fruit of our labors, we shall never make our lives fruitful in good works, nor lay up in store a good foundation against the time to come. Remember the end of your labors — a holy membership. — *The Beauty of Holiness.*

THE just shall live by faith.

ORIGINAL.

A WORD TO THOSE WHO DO NOT EXPECT TO BE MADE HOLY IN
THIS LIFE.

BY S. W. S.

There was a time when those who were of your theory, were found among the most ardent seekers of an entire salvation. We need not mention a Leighton, Edwards or a Payson. Instead of being influenced by their limited views, they panted in the ardor of their soul, for full redemption through the blood of the Lamb. They were blest with that perfect love that casteth out all fear, and were as lights in the world.

May we not ask what are you doing in reference to this subject? Are you aspiring after full redemption like those good men, who, with you, did not expect to be made perfect in this life; or are you disputing with those who, while they are seeking to be fully conformed to the image of God, indulge the hope and belief that the blood of Jesus Christ cleanseth from all sin? We do not wish, in these few lines, to enter upon a discussion with you on the doctrine, but simply to urge upon you the good practice of seeking those heights and depths of grace which you admit the Scriptures offer us in Christ. Perhaps you are ready to acknowledge that you are not as much devoted to God as you once were, and as you ought to be. Then rouse yourself from this slumber, lest while you are disputing with others you may fall under the charge of neglecting this great salvation, as well as hindering others who are crying out for full redemption. No person can advance his own piety by opposing those who are seeking after perfect love. You may console yourself with the reflection that it is their opinions you oppose and not their pursuit of the blessings of grace: but if you dispute their doctrines, you take from them a strong motive to holiness, and divert their attention from a great subject of Christian experience.

Christian Experience.

PERSONAL EXPERIENCE.

We have on hand several communications intended for this department. Some of these will yet appear, though necessarily delayed for a while. As we had not the time in this issue, to give any of them that thorough revision which they require before going to press, we have at the urgent request of one of our subscribers, concluded to republish the following, from the Riches of Grace.—Eds.

One morning about ten o'clock, a dear brother came into my room, and after talking with me for an hour or two, left me with a feeling similar to nothing which I ever experienced, save that which I felt in the hour of conversion. I saw again the beauty of God in Christ, and trusted in him fully, not as then, for the salvation of my soul, but for its *sanctification*. I knew that I might look to the Lord Jesus as my friend, who would come to my help in the time of emergency, and I felt a great reposing of my soul in his keeping to save it from the penalty of the law, but this had been all. The work of overcoming sin in the soul, and of thus preparing it for heaven, I thought Christ had committed to me, and I had been accustomed to look forward to life, as one unbroken series of struggles in the effort to accomplish the task. At death I thought Christ would finish what I had left undone; but until then I must do better myself, and "work out my own salvation." I use this language still, but in a different sense from what I formerly gave to it. My friend convinced me that the work which I was undertaking was useless. I was endeavoring to perform that which was comprised in *the office* of Christ. Sanctification, he assured me, was as truly the work of Christ as salvation. It startled me, though joyfully, and at first I could not believe it. He insisted that Jesus had bought with his blood the privilege of fitting his soul for heaven, as truly as he had that of eventually saving it from hell. He quoted the passage in which Christ is declared to be not only our wisdom, but our *sanctification* and redemption — other passages in which Christ is described as *working in us* the good pleasure of the Lord, &c., and assured me that in the case of salvation, my part was to *trust* in him for that which I desired. While he conversed, the character of Christ had been expanding and unfolding, till it seemed most beautiful. Still I felt that I was not confiding in him, and asked my friend how I should do so. Then, said he, you are making a *work* of trusting, and are fancying that until you do something you call trusting, Christ will not receive you. Simply look to Christ and rejoice in him,

leaving with him your soul, that he may sanctify it, just as you would leave it with him to be saved or just as you would confide to me any business which you knew I was fully competent and willing to perform, ceasing from all anxiety concerning it. I saw that he had exposed the true nature of the difficulty, and as I saw the snare of Satan, I felt as I never felt before, the utter hopelessness of ever escaping, unaided, from nets so refined, and so cunningly laid. It seemed as though he had thrown a fine invisible silver wire around my soul, and thus, unperceived, was detaining me from Christ, while I sought first to put forth the effort of trusting. The moment I perceived the difficulty, I rested calmly upon Christ, my anxiety fled, and sweet tranquillity stole over my soul. I seemed resting on his bosom, and there, panting, exhausted, scarcely daring to breathe, lest I should fall again, I lay, feeling that he bore me in his arms. This was the thought which filled me with calm delight. I need no longer struggle with difficulties, external or internal, for Christ will go with me and bear me over them in his arms, as the mother bears her child over obstructions which it cannot surmount. For a few days before and after this, I noted upon a little paper a sort of outline of my feelings, and by quoting from it, perhaps I can produce a more distinct conception of the transition, than by a description from memory. "*Friday.*—Brother S—— led the morning meeting — exhorted the brethren to state their feelings. W—— spoke of new views of Christ — *fulness* of his love. Those who were willing for two weeks to talk and pray daily with one Christian, rise while singing the last hymn." "*Saturday.* — W—— spoke of seeing Christ IN THE BIBLE, between us and God — blessed views." "*Sunday.* — Dr. B.—— led. Talked of cold professors. Christ will spew them out of his mouth. Jesus knocks even for them. Like the sleeping disciples, 'not pray one hour!' and the Saviour half apologizes even for them; and now comes and would enter. Dr. wept — great feelings. (Several of the students seemed converted over—glorious views of Jesus.')" "*Monday.* — Brother G—— spoke; has seen *Christ* as never before — difference between looking at the image of the sun in water, and the sun — at the brazen serpent, or at the image in the mirror — no healing. Following the image of the mirror we go from Christ. Now he is rejoicing in Christ. Br. E—— also is rejoicing in Christ as never before. Christ is the 'light of the world.' I felt we cannot shine of ourselves. Christ is the sun — we *must* open the door and windows of the heart, let him shine in, and through us light will go forth. Wished for it — though I have felt it not — rejoice that others have. * * * * *

Editorial Miscellany.

THE CAMP-MEETINGS.

It is a hopeful sign of the times that the camp-meeting spirit is becoming greatly revived in the church.

Probably there have never before been as large gatherings at Martha's Vineyard and at Eastham, as on occasion of the two meetings just held.

At the Vineyard there were about one hundred and eighty tents, and at Eastham nearly one hundred. Perhaps the numbers attending at the latter meeting were about equal to those at the Vineyard — the discrepance in the number of tents arising mainly from the fact that the proportion of large tents was much greater at Eastham. An excellent spirit prevailed at both these meetings.

On Monday afternoon, the last day of the meeting at the Vineyard, a most gracious baptism was received by both ministers and people while solemnly re-dedicating ourselves to God and his work.

A sermon had been preached by Bro. Allyn, late of East Greenwich Seminary, in which a strong scriptural appeal was made to the church for a return to the simplicity of earlier times. The sermon succeeded one by Bro. Lovejoy, of Newport, to which it was every way apro pos.

At the conclusion of the afternoon discourse, Bro. Kenney, the presiding Elder, arose and invited his brethren of the ministry and laity to unite with him by meeting in the altar for a season of prayer, and an act of unqualified surrender of their *wills* to God.

The response to this proposition was very hearty indeed. The area in front of the stand and back to a considerable distance upon the seats was immediately crowded with believers and penitents. Several seasons of most earnest wrestling with God in prayer followed, and at each successive season a still larger number of persons united in the movement. God answered by fire. Great numbers of his people were raised into new altitudes of the divine life, and the hallowing results of

that hour of prayer will doubtless be remembered gratefully to eternal years. As we arose from our knees, bathing in the light and power of the blessed baptism just received, the chorus,

“Glory to the Lamb.”

“The world is overcome by the blood of the Lamb,”

arose and swelled and swept away among the trees of Wesleyan Grove, reminding one of the song heard in the heavenly temple,

“Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever.”

At Millennial Grove there were between seventy and eighty ministers present, and they were from nine several Annual Conferences.

There was much of the working spirit apparent among the members of the church, and the preaching was attended with excellent results. There were present as seekers of salvation on several occasions of public prayer, at the altar some seventy persons. A large number were converted — how many we did not learn.

The love-feast on Sabbath morning was a season of unprecedented interest. The congregation would number perhaps about two thousand.

Rev. Bro. Porter, the presiding Elder, on the opening of the services, reminded us that in view of the vast numbers to speak, there must be great brevity in the several communications. The hint was remembered, and in the space of about sixty minutes something over one hundred and eighty testimonies were borne, interspersed with occasional singing.

The following may serve as examples of the testimonies given. We are indebted for them to Rev. Bro. Adams, of the Five Points Mission, N. Y., who noted them as they were pronounced.

“I cannot speak loud, but I can melt down.” “His yoke is easy and his burden is light.” “A cloudless sky is my portion this morning.” “Forty-six years I have been in this way, and it is not a vain thing for me to serve God.” “I love Jew and Gentile.” “It is good for me to be here.” “There is no difference between the Jew and Greek, for the same Lord over all, is rich unto all that call upon him.” “Thank God for a melted heart.” “I have found the

white stone and the new name written in it." "Praise God for a present salvation." "The Lord is my portion, saith my soul." "I am lost in Christ." "The best of all is God is with us." "I am united to God, and he is united to me; all is well." "Christ is formed in me the hope of glory." "I feel the overflowings of love." "I have passed from death unto life." "I am a member of this family." "I am a representative from the Quaker fraternity; Christ is mine." "I was converted through the instrumentality of Pickering." "I am glad I am in this band." "I am bound to see the end of the race." "I never felt so strong an attachment to Christ as to-day; my soul is full." "This is the most heavenly place I ever was in." "I never heard such sweet singing in my life, and I have found out the secret; most of our singers have found the blessing of perfect love; I was once a confirmed Universalist, but a sister said three words to me that were made the means of my awakening and conversion; these words were, 'come to Jesus.'" "Thanks be unto God for a full and a free salvation." "The land heaves in view." "I think, with an old presiding Elder, that a lovefeast is the greenest spot in this dark world." "God saved me when I was a boy." "I want my last words to be I have preached Christ." "I feel very solemn this morning; I want my testimony recorded in heaven; Jesus saves me now." "I was a poor drunkard, and God saved me on this ground seven years ago." "I stand on the rock." "When I was a boy I walked sixteen miles to a camp-meeting, and God blessed me; this is my best day." "One of my objects in coming to this meeting was to find out how American Methodists do business when they all get together; I intend to send the account of this meeting to the Watchman, in England, and I only regret I cannot send the hallelujahs and delicious singing along with it." "I can view the landscape o'er." "I should like to see the whole world all together in one grand ampitheatre, and stand in the midst of them and say, I am the Lord's and he is mine." "Then shall I be satisfied when I shall awake in his likeness." "Thank God I am satisfied now." "Praise the Lord for old fashioned religion." "I am in the stream, and the tide sets toward heaven." "I bless God for a sanctified soul." "I want my testimony recorded in heaven so that when that leaf of our earth history shall be turned over on which Eastham camp-meeting is recorded, my testimony may be found; glory to Jesus." "A great bargain has been made on this ground, I have given myself fully to Christ, and he has given himself to me." "Wisdom's ways are ways of pleasantness, and all her paths are peace."

The Sabbath thus auspiciously begun, was a good day throughout. There were many professed instances of conversion, and of entire sanctification during the day and evening.

The meeting closed well. May none of us ever forget the seasons enjoyed, nor forget the blessings received at Millennial Grove in 1854.

BOOK NOTICES.

SKETCHES OF WESTERN METHODISM: *Biographical, historical and miscellaneous. Illustrative of pioneer life.* By Rev. James B. Finley. Edited by W. P. Strickland, D. D. Cincinnati: Printed at the Methodist Book Concern, for the Author.

Mr. Finley has done good service to the church in redeeming these stirring incidents connected with our early history from oblivion. Those who have read the author's auto-biography, will doubtless unite with us in saying, that no man could be better qualified to write such a book than Mr. F. Himself for many years a pioneer, he has with a master's skill selected and brought out scenes the most novel and thrilling to those unacquainted with this mode of life. We know of no religious narrative that exceeds it in interest.

PRINCIPLES OF THE INTERIOR, OR HIDDEN LIFE: designed particularly for the consideration of those who are seeking assurance of faith and perfect love. By Thomas C. Upham, D.D.

This valuable work, the plates of which we believe were destroyed in the fire that consumed the large publishing establishment of the Messrs. Harpers, is about to be, if it has not already been, re-issued from their press. We take the following from a notice which appeared in the "London Quarterly Review," on the publication of the Ninth Edition, by the Messrs. Howell in Liverpool, England.

"It is not polemic, but eminently practical; its spirit is in perfect harmony with its subject,—pure, charitable, and earnest; its style is clear, and its reasoning cogent and forcible; and, above all, the whole scheme and ideal of the author is purely scriptural. To our Methodist friends, the design of the author, as stated by himself, namely, that it is intended for those who are 'seeking assurance of faith and perfect love,' will, of itself, be a powerful recommendation. We can assure them, they will meet with no disappointment. The main object is never lost sight of;—the spiritual life, holiness to the Lord, and perfect love, all attained through faith in the redemption of Christ, and ratified and sealed by the Holy Spirit, constitute its teaching from beginning to end. Mr. Upham is no enthusiast. His subject is interspersed with most valuable and important directions in many matters of inward conflict, trials of faith, and practical duty. Those who desire to 'make their calling and election sure,' may advantageously place this book, on the 'Interior, or Hidden Life,' by the side of their choicest guides, and consult it daily for their spiritual edification."

ORIGINAL.

LETTER TO A MINISTER

BY THE AUTHOR OF THE WAY OF HOLINESS.

Witnesses of Holiness needed in the Ministry — Responsibility of the Methodist Ministry — Consecrated but not believing — Confession the next step after faith — Responsibilities of a profession — What every Methodist Minister professes previous to his ordination — The cost of not enjoying a state of entire holiness — When it is a sin not to believe — Believing on the authority of God's word, is not believing without an evidence.

WITNESSES OF HOLINESS NEEDED IN THE MINISTRY.

Since the evening we separated, I have cherished an affectionate desire for farther converse with you. And believing that it may be satisfactory to you to resume the conversation, which for want of time we did not conclude on the evening we parted, we will again take up the same subject. You know my simplicity and understand me too well to imagine that I am disposed to be dictatorial. I thought I observed marked constitutional affinities existing between us, and perhaps it may in part be attributable to this, that I see you laboring under perplexities so similar to those under which I formerly labored myself, that my religious sympathies are strongly enlisted in your behalf. My heart assures me that you will love to have me say without reserve, all that my strongly enlisted sympathies may dictate.

Let me say then, that I feel jealous of the position you occupy on the subject of entire sanctification. Surely if you were standing out definitely before the Christian world, as an experimental witness of the faithfulness of God in empowering his people to obey the command "Be ye holy," the number of witnesses might be augmented. I need not say that our privileges are *duties*, and as such are high and holy responsibilities. If the Methodist church recognizes the doctrine of entire sanctification as a doctrine of the Bible, and urges the attainment of it on all believers as a duty, what a responsibility does this in-

volve on the ministry. 'To these are the people admonished to look for *ensamples in faith and in doctrine*.

RESPONSIBILITY OF THE METHODIST MINISTRY.

We sometimes hear it said Mr. Wesley never professed the blessing of holiness. Suppose (which we are sure is not the fact) he never did profess the blessing, and the people as a matter of course had followed his example ("like priest like people") would we ever have heard of the belief in the possibility of the present attainment of holiness as a distinguishing doctrine of Methodism? In view of the plain Bible requirements, "Be ye holy," all of every evangelical denomination will say that professed Christians *ought* to be holy. But when we come to the point of being witnesses of the attainment of this grace, they differ with us and say, "No man can in the present life attain to a state of continuous salvation from sin — this state cannot be attained till the hour of death." Yet so earnestly and sincerely do we believe it to be the privilege of the believer to attain this state *now*, that we acknowledge it as a doctrine of our creed, and now stand out before the world marshalled under the banner, "HOLINESS TO THE LORD."

But if our ministers do not encourage experimental testimony on this subject, how little do we differ from others. And how can a minister effectually encourage his people to give a testimony which he himself withholds.

The witness of holiness is attained by faith, and if a minister's faith does not lead him into the conscious enjoyment of this state of entire holiness, an invaluable incentive is surely lacking. 'Whose faith follow.'—If in following the faith of their pastor the people are only led up to the borders of

The land of rest from inbred sin —

and through unbelief do not enter, does it not involve a serious responsibility on the part of the minister?

CONSECRATED BUT NOT BELIEVING.

In view of your well-known devotedness, I might shrink from writing this. But I think you will not love me less for these expressions of solicitude, when together we shall sit down in the kingdom of our Father. Your affectionate and ingenuous heart will appreciate my motives I am so sure.

Have you not, my dear brother, been long standing in this position — consciously given up to God, having long since consecrated yourself wholly and irrevocably to God? If so, the next step is faith, and you are now *commanded* to believe. But is there not a lingering at this point? And is it not a sin thus to linger, when God commands you as he did his ancient Israel, to “go forward?” After we have been empowered by Almighty grace to comply with the condition upon which God promises this blessing, is it not a solemn duty to believe unwaveringly and claim the promised grace? And how can we hesitate in doing so without grieving the Holy Spirit? The moment we comply with the conditions, we are on promised ground. “This is the command of God that ye believe,” and here is where this command meets us, and we cannot disobey without facing the awful alternative, — “He that believeth not maketh God a liar.” And how so? God says, “Come out from among them, and be ye separate, touch not the unclean thing, and I will receive you.” If on complying with the conditions, we do not at once believe that God receives — not will, but *does* receive, what is this but doubting the veracity of God, and what can we conceive of more dishonoring to God.

But you say how can I believe that he receives me until I *feel* that he does. And will you graduate your views of the faithfulness of God, by your uncertain feelings? Do you say to your friend in whose veracity you confide, I do not believe you because I do not *feel* that what you say is so? Such is your confidence in your friend that he might make statements to you almost incredible, yet on the authority of his word you would go fearlessly and reiterate the statement, feeling that you want no surer evidence than the word of your friend.

CONFESSION, THE NEXT STEP AFTER FAITH.

And when we do in heart believe that God does fulfil his promises to us and sanctify wholly, the next point to be met as marked out in the heavenly chart is *confession*. And though we may not confess beyond what the heart believes, yet we cannot without sin withhold the glory due to his name, and to the glory of grace we must confess what our hearts do believe. Have you laid a definite request before the Lord? What was your petition? Your Father knows what it was, for it was in answer to the intercessions of his Son your Saviour, that the Spirit's cry was put into your heart, "Lord sanctify me wholly!" Definite petitions bring definite answers. He that asketh receiveth; not something he knows not what, but specifically the thing for which he asks. How evidently is this lesson taught by our Saviour, Luke xi. 5. 13. "If a son ask bread of any of you that is a father will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?" That is, will he give him other than the identical thing for which he asks.

RESPONSIBILITIES OF A PROFESSION MET.

And in what is the will of God more specifically declared than in regard to our present and entire sanctification. If God has said, "be ye clean that bear the vessels of the Lord," with what confidence may you as a minister now ask the witness of present purity. You have been shrinking from a profession of this blessing. Though you have very earnestly desired the grace, yet you have not been quite willing to pay the cost of a profession. But from scriptural admonition, and from the example of the devoted Fletcher and hundreds of others, you may learn that you cannot purchase this pearl of great price without resolving to meet the responsibilities of a profession. I am very thankful that the Lord caused me to see the terms of the covenant, and in connection to count the cost of a profession of this grace before a gainsaying world. Nothing less than an entire crucifixion to

the world was required, and I need not say that nothing less will be required of you my brother. This coming down to a willingness to be of no reputation! O this is a nice point — how painful to the flesh — how mortifying to the carnal affections! Yet though so humbling, how exalting. O blessed thought! It brings us down to the grave where self is buried. Not till we come down to a point where everything that exalteth itself is brought low, are we in a state where we *can* so believe as to say, “I live — yet not I but Christ liveth in me.” This state is entered by *faith*. But we are not in a state where we *can* exercise the faith till we come to a willingness to be of no reputation for Him who made Himself of no reputation for us. “How *can* ye believe who receive honor one of another, and seek not that honor which cometh from God only.”

WHAT EVERY METHODIST MINISTER PROFESSES PREVIOUS TO HIS
ORDINATION.

From what I hear of the trials of ministers among themselves, it sets a man up as a mark among his ministerial brethren, to come out in the profession of entire sanctification. We will not comment on the singular inconsistency of this, especially among *Methodist* ministers, inasmuch as the God of the bible so clearly, and in oft repeated and absolute terms, sets forth the imperative necessity on the part of those who minister in holy things, to be men of clean hands and pure hearts. And then every Methodist minister before being ordained to the sacred office, professes either to have attained this grace or to be earnestly groaning after it, and of course takes upon himself virtually obligations to sustain the doctrine. Yet from what we know personally, we will not deny that there is a cross connected with an open profession of holiness. Yes it costs something to come out in the profession of this grace, and it is important to *count* the cost. Well admit the idea that it will set one up as a mark. Do we reckon without our host. Will not Christ, our indwelling Saviour, enable us to be answerable to all demands? Will not He who of God is made unto us wisdom, righteousness, sanctification, and redemption, take care of the effect of our testimony on the

minds of others. Holiness is a *gift from God*, and if God bestows it upon us, and requires that we profess the attainment of it to the glory of his grace, cannot the divine Giver take care of his own cause? Duty is ours — events are God's. It was not needful for Uzzah to steady the ark. The ark was the Lord's. We could no more enkindle the spark of inward holiness in our hearts than we could enkindle the sun. God kindles it, and then He does not leave it optional with ourselves whether we will let it shine.

THE COST OF NOT ENJOYING A STATE OF HOLINESS.

Yet though it costs something to profess holiness, it also costs something to refuse the enjoyment of this grace. Every Methodist minister *owes* the enjoyment and the consequent profession of this grace to his people. As a church we record it as our belief that "the design of God in raising up the preachers called Methodists, was to spread Scriptural Holiness over these lands." Can a Methodist minister then effectually do his duty, in urging the present attainment of Scriptural Holiness on his people, if he cannot from his own heartfelt realizations say, "We speak that we do know and testify that we have seen." Yes, every Methodist minister owes the attainment and the profession of this to the people of his charge. And the statistics of the church both now and heretofore show that great has been the loss of the church where this testimony on the part of the ministry has been wanting. I have been forced to a consideration of this loss on the part of the church again and again, as I have urged the duty of the present attainment of holiness on the laity. I had in love and faithfulness used much entreaty with a dear brother, who I feared would backslide if he did not obey God and go on to perfection. He felt deeply, and seemed about to yield to the convictions of the Spirit, when moved by a sudden thought from the tempter, he started up with an air that pained me exceedingly, and exclaimed,

"Why does not my *minister* enjoy the blessing?"

For a moment, grieved and disappointed to see the brother thus turn aside the monitions of the Spirit, and embarrassed with

the inquiry, I prayerfully hesitated before replying, and then asked,

“How do you know but he does enjoy the blessing?”

The brother looked significantly as though he had the better of the argument, and then said something by way of intimating that if his pastor enjoyed the blessing, he would be likely to speak of it, and he therefore felt himself safe in inferring that he did not. From this point, I could no longer get a hearing from this brother on this subject. And as might be expected, he began to degenerate, and measure his steps back. Israel could not always remain on the borders of the promised land. On refusing to go forward, they were doomed to go back. This brother went back, and is still, I have reason to fear, among those who are at ease in Zion. If the minister preferred to enjoy the blessing of entire sanctification, was not his testimony *due* to his people? Yes we will again repeat, that the minister *owes* the attainment and the consequent profession of this grace to his people. And though the profession of this grace costs something, yet the day of eternity will reveal that it costs a minister *much more* to be without it. He cannot afford to meet cases like the above at the bar of God. And we would in all humility, ask such as are not willing to pay the cost of obtaining and retaining this grace, whether they feel quite willing to pay the cost of living without it, either in this or the other world?

MAY A MINISTER ENJOYING THE BLESSING OF HOLINESS BE MORE
USEFUL.

May a minister who is cleansed from all filthiness of the flesh and Spirit, and who consciously ministers with clean hands, and a pure heart, be more effective in performing the holy services of the sanctuary? How was it with Wesley, Fletcher, Bramwell, and other eminent professors of this grace? And how is it with some ministers we have among us, of fine natural and intellectual endowments, who do not profess to enjoy this grace, nor feel a sympathy in the subject. We have in mind a marked case of this sort now. A man of such strong intellectual ability as a theological disputant, that the degree of D. D.

has recently been awarded him. Yet at the last three churches where he has ministered, such has been his lack of that power which inward holiness gives, that the members at each station have been so wasted, scattered and peeled, that serious thoughts were entertained on the part of the trustees, of closing the doors of the church. Ichabod seems to be written on the altar where he ministers. The place where he labored last though it was one of our old and more influential stations, was so dwindled under the ministration of this brother during the past two years, that it was this year left unnamed in the list of Conference appointments. Has not the want of that power which the experience of holiness alone can give, cost this minister a sum which in view of the reckonings of eternity it will indeed be sad to meet?

WHEN IT IS A SIN NOT TO BELIEVE.

But I well know that you, my dear brother, would rather pay the cost, though it were a thousand times more than to live without the blessing. And I do not doubt but it would now be the luxury of your being to come down to any point however humiliating, if you may only be in perfect sympathy with your Saviour. Your heart is even now saying,

"No cross, no suffering I decline,
Only let my whole soul be thine."

And are you not at this moment presenting your whole being a living sacrifice to God *through* Christ? If so, is it not a solemn *duty* to believe this moment that the blood of Jesus *cleanseth* you from all unrighteousness? You have the immutable word of the Lord to assure you that it is so. You present yourself wholly to God *through* Christ, and God at this moment assures you that an offering presented through Christ is "holy, acceptable," for the blood of Jesus cleanseth from all sin. You surely do not believe without an evidence when you believe on the authority of God's word. How strangely dishonoring to God is it to assume the ground that the evidence of his word is not a sufficient foundation for our faith. The voice of the Holy Scriptures is the voice of the Holy Ghost, "for the prophecy

came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Do you not now comply with the condition on which God promises the blessing of entire sanctification? Do you not now set yourself apart to be wholly, irrevocably, and in the most absolute sense forever the Lords? This you have long desired to do, and this, I trust, you *are now doing*. While you present yourself through the blood of the everlasting covenant, it is your duty to believe that the blood of Jesus *cleanseth*. Not that it did or will, but cleanseth *now*. While you are now complying with the condition upon which God promises the blessing of entire sanctification, the promise is given to you. Yes, you come up on promised ground. Christ inly speaking says, "I will receive you," If you look for signs and wonders, he will reprove you. What did Jesus reprove the nobleman for? Was it not that he required something beside His word to assure him that He would heal his son. But Christ would not yield to his importunities to "come down" — neither will he yield to yours. And when the nobleman went away *believing* that the work *was* done, "Thy son liveth" — on the bare authority of Jesus' *word*, did he believe without an *evidence*? And had he met a friend when on his way down to his house the next day, and said, "My son liveth," would he have confessed without an *evidence* of the fact? Had his friend asked, what evidence have you that your son lives, had his friend been a believer in the divinity of Christ as the Son of God, he surely would not have replied, as some professed believers in Christ now reply, "What believe without any other evidence than the word of God?" When the nobleman went down and saw his son living the next day, *faith* was no longer necessary. It is faith that honors God. May my dear brother from this hour be strong in *faith*, giving glory to God.

LOVE.— Love is a diamond among the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues; but the diamond is white, uniting all the others.

ORIGINAL.

REGENERATION, NOT ENTIRE SANCTIFICATION.

BY REV. G. W. STEARNS.

Justification is the same as pardon. It is that gracious act of God whereby, for Christ's sake, the penalty of His outraged law is remitted. It changes our relation, both to God and his government, but does not communicate any new power, or any real change to our natures. Regeneration does both. It works a real change in us, and confers a moral power to obey God, and a disposition to do his will. While it follows after Justification in doctrinal Theology, in point of Christian experience, they both take place together, so that whenever a sense of sins forgiven is granted, we know that *that* heart is truly and properly regenerated. The agent of regeneration is God's Spirit, and it is *to* this renewed nature that its direct witness is conveyed. Regeneration is *instantaneous*. It takes place at the very moment *faith* is exercised for pardon. The awakened sinner feels the wrath of God abiding on him and is alarmed. He comprehends but little of his spiritual state, save his *danger* from a sin-hating and sin-avenging Deity. He cries for mercy.

"This all his hope and all his plea,
For him the Saviour died."

Faith looks and he lives. It touches the hem of the Saviour's garment and the heart is made whole. Quick as thought the scales drop from his eyes and he beholds "the King in his beauty."

But does not God complete the work now? and is he not this moment, as holy as it is possible to be on earth? God *completes* the work of regeneration now, but *ordinarily*, not the whole work of salvation. *Partial regeneration* is an absurdity just as much as *partial generation*. The one is illustrative of the other — or the term is a *misnomer*. Regeneration is nevertheless a *real* work — great, excellent, and glorious. It should

not be confounded with Sanctification as it evidently is in that generally excellent and admirable work, "Porter on Revivals," on pp. 17, 18. It is the object of this paper to point out the distinctions between the two and their relationship.

Regeneration is the *commencement* of spiritual life in the soul;—that work of God which *organizes, arranges and completes* the existence of the new man; calls into *being* the *capabilities, attributes and functions* of the new creature in Christ; awakens new sensations and new thoughts,—directs to new employments, and thereby gives new destinies; fixes new relations, and inducts into new privileges, and honors, at once high, important and happifying. It is the *fountain* from which the whole religious life springs. Sanctification is the *mode* of *living out* this new life and nature; the *stream* from this fountain; the *right use and proper development* of these new capabilities, attributes and functions; the *right direction* of these new sensations, thoughts, powers and destinies; the *correct employment* of these new privileges, relations and honors; and the *application and submission* to such governing motives as meet the divine will, and give a just standard of moral duty throughout the whole period of probation. There are therefore as clearly defined distinctions between regeneration and sanctification as there are between our *natural birth* and our *mode of life* after that birth. While regeneration cannot, in the nature of things be *partial* and *progressive*, sanctification is both. The child is to become a man. The new capacities are to be brought out, tried, matured and perfected. The moral nature is to undergo a further refining process. The religious knowledge of the young disciple is to be increased. Every attribute is to be expanded and matured, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ."

The whole brotherhood of Christ's disciples are *sanctified in part*, from their conversion, but only *in part*. This is evident, if we consider the exhortations and delineations of character addressed to the churches in apostolic times. Thus St. Paul in 1 Cor. iii. 1-3, writes to the church at Corinth as "brethren"—"babes in Christ," and in 1 Cor. i. 2, "the Church of God"

“*sanctified* in Christ Jesus,” “saints,” or holy ones, yet he says they were “carnal,” *fleshly*, having among them “strife and divisions,” unholy ambitions and contentions; so that they could only be fed with “milk” — the only proper food for infants. They had spiritual life enough to eat “*milk*,” yet not maturity enough to eat “*meat*.” The same facts appear, if we consult 2 Cor. vii. 1. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” These saints were “dearly beloved,” cleansed in a measure, and partakers of some holiness. They were converts to the Christian faith, yet they had “filthiness of the flesh and spirit,” to be removed, to which work they are affectionately exhorted. They were not *complete* in holiness, and to its perfection they were to address themselves. There is not the least intimation that these defects of character were the result of backsliding; and the inference is certainly legitimate, that the work they were to do was the removal of the remaining corruption of human nature, and the perfection of the Christian graces. Of the same nature is the exhortation of Heb. vi. 1. “Let us go on to perfection;” preceded as it is by the well marked distinctions between the “*babe*” who only can eat “*milk*,” and the mature Christian who eats “*meat*.” These exhortations, and many others, go to show that, although the churches of the apostolic age were very far from the standard of Christ’s own teaching and example, they were always recognized as *his churches*, and as Christians. No body of disciples, therefore, however low their attainments in the divine life, are to be censoriously cut off from the fellowship of saints, but encouraged “to grow up into Christ in all things.”

There is then this distinction between *progressive sanctification* and *entire sanctification*; the former is going on, while the consciousness exists of the remains of depravity, and an immaturity of the graces of the spirit; whereas, entire sanctification removes the depravity and perfects the graces — “cleanses from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Not that there is no progress after the soul is entirely sanctified, or made perfect in love. A tree may be

perfect — having perfect roots, trunk, branches, leaves and fruits, — being healthy, vigorous and strong — yet year by year it increases its capacities perpetually. So with the entirely sanctified. A perpetual expansion of the graces of the spirit and enlargement of the capabilities *ad infinitum* are among their high and glorious privileges. But this progression lacks this essential thing in the progress of the Christian to entire sanctification: he is not occupied in removing the weeds and briers of depraved passions and hurtful lusts, and pruning away dead and decaying branches. In the one case it is the improvement and perfection of the tree of grace and the soil in which it is planted; in the other it is the expansion of the perfect tree.

There is an hour when the faithful Christian is enabled to make the entire consecration of himself to God through Jesus Christ; and faith applies the blood of sprinkling to the removal of all defilement of flesh or spirit, fulfilling the gracious promise, "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." When the prayer of faith asks for this very thing, God grants it. This is the *instantaneous work* of entire sanctification. The Spirit's witness is conveyed as directly to the heart, concerning this fact, as that of pardon or adoption. It is preceded by conviction, repentance, earnest struggling for victory, and the exercise of a vigorous, unyielding faith, just as in conversion; only these different states relate to different objects. In the one they are for outward, actual sin, and its pardon; in the other for the remains of sin and their removal. In the one case we seek and obtain a *relation to God*, in the other his perfect and complete image. These are therefore as clearly marked and as definite steps of experience in entire sanctification as in conversion.

Entire sanctification is not then to be confounded with regeneration, nor with that progress which lies between them. Nor should the Christian Church rest satisfied below this glorious height of gospel privilege. It is entire sanctification that makes her like God, that gives to her perfect consistency of character and conduct; arms her with the irresistible and invincible

moral power of universal and perpetual success, and fits her for life's exigencies and duties; so that she is never surprised, never off duty, never unprepared. Clothed with the mind and likeness of Jesus, she meets the onsets of her foes with calmness and triumph; she makes inroads upon the powers of darkness, and invades with perfect impunity, the territories of Satan, winning many a soul to Christ and planting the standard of Immanuel in every accessible strong hold of sin.

SELECTED.

WILL IT BE POSSIBLE FOR ME TO RETAIN WHAT I NOW ENJOY?

FROM THE CAMP MEETING MANUAL.

In one sense it is, and in another it is not possible.

It is not possible that you should retain perpetually the *emotions* you now feel. Nor is it best that it should be so. If God had no other object in making you holy than merely your own salvation and happiness, he would now take you to heaven. But he will keep you on earth awhile, to work, to sacrifice, and to suffer for him. Your emotions will be exceedingly various, and will doubtless traverse the whole distance from

"The speechless awe that dares not move,"

down to the "heaviness which comes of manifold temptations," and to a measure of the "exceeding sorrow even unto death," which Jesus bore for sinners. But your emotions need never be sinful again, whatever may be their peculiar type or degree of intensity. In the most important sense, therefore, you may retain your present enjoyments, and realize a perpetual increase of them.

But my own experience has impressed me that our chief danger of suffering loss, lies, not in the time of our highest joys, nor in the time of our deepest depressions, but in allowing the mind to get into a state of indifference and carelessness.

Prayer is the preventive and the antidote. Prayer as a *habit*, developing itself in watchfulness, inward recognition of God,

thanksgiving, ejaculations, and frequent pleadings for deeper baptisms of the Spirit.

When I first experienced the blessing of perfect love, my evidence was very clear ; but it was accompanied with a wonderful sense of weakness. I might call it perhaps, *a feeling of inward faintness*.

I naturally sought counsel of persons more experienced than myself, but the Lord suffered me to be disappointed on every hand. I was, therefore, obliged to feel my way along as best I could.

I was immediately struck with the fact, that though I had been a professor some eleven years, and a minister seven, I had made very little proficiency in the knowledge of the human heart, the devices of Satan, or the deep spiritual meaning of the Word of God. I used sometimes to say to myself, "I see I have every thing to learn."

One of the first things I had to learn, was to distinguish between temptation and sin. I found I had not been in the habit of marking, with any considerable accuracy, the operations of my own mind, and that I was almost a stranger to myself. My heart had not been in a condition to feel the acute pain it now felt, on the approach of any sinful suggestion, or a sinful desire ; nor had I been in the habit of demanding of myself that nice and constant inward adjustment to the will of God, which I now found to be a pre-requisite of my peace.

At first, I was inclined to think that all images of any thing sinful which became pictured on the imagination, were, in fact, sinful thoughts, till I observed that those thoughts were invariably painful to my soul, and that the mind instinctively resisted them, and strove for their expulsion till they were gone, when it immediately returned to its rest in God. Hence, at length I learned,

1. A sinful impression, or suggestion, resisted till it disappears, is temptation, and only temptation — not sin.

2. A sinful suggestion, courted or tolerated, or at length complied with, is sin.

Again, a favorite method with the enemy, at first, was to endeavor to surprise me into a surrender of my confidence.

He had two methods of attempting this. One was, to arrest my mind suddenly in the midst of some engagement, which, by occupying the attention, had precluded regular meditation for a season, and so left the mind destitute of emotion, with the suggestion, "*You have lost it!*"

The other, was to thrust into the mind some very horrid temptation to sin, and then instantly accuse the heart of wickedness for having had such a thought. I do not know that the device of Satan, of folding one temptation in another thus, is what Saint Peter alludes to when he speaks of "manifold temptations," through which the "strangers elect through sanctification of the Spirit," to whom he writes, were in heaviness: but I *do* know that my own soul was often brought into heaviness by one temptation thus folded in another. I inquired of several, "What shall I do with the suggestion which sometimes comes to me, '*You have lost it?*'" Some said, "You must say, 'Get thee behind me, Satan!'" Others said, "Brother, you must not reason with the enemy." But I found those directions not sufficiently specific, or rather not sufficiently discriminating.

For, thought I, I am liable to sin, and if I should do wrong, the conviction would doubtless come to my mind, that I had lost the blessing. Now, I am not at liberty to set down every impression that I have sinned, and so lost my hold on God, as coming from Satan. By supposition, it may be true; and on the other hand, it may be false. What then? I found it did not do to stand parleying upon the question of the truth or falsity of such impressions, when they came to the mind. Such parleys brought me always into darkness. I at length saw that I needed some resort equally applicable, whether there had been any defection or not. This I found to be an immediate re-consecration of the soul to Christ. Accordingly, whenever any doubt arose as to the present state of the heart in regard to purity, I would make an effort just then and there, to cast all my being anew on the all-hallowing altar of sacrifice. If I found any degree of resistance from within, I struggled with my heart till it yielded: if I found no such resistance, the re-consecration was the work of but a moment; and in either case,

I had the benefit of the exercise of prayer. I got a stronger hold on Christ ; I learned, in every such struggle, something more of the way of salvation ; and in the course of the effort at re-consecration, I always obtained clear light upon the question, whether there had been in my heart any degree of wandering from God. That particular form of conflict soon disappeared.

Again : I early found it necessary to let the idea of holiness stand *alone* in my mind ; — separate entirely from all accidents of joy or sorrow, or indeed any other state of the emotions. If the soul is now consciously disentangled from every sinful affinity, and in a state of present, felt concurrence with the will of God, — that is holiness — that is full salvation.

There may be sorrow, there may be trials, there may be powerful temptations and inward buffetings, there may be a degree of darkness and bewilderment of mind in regard to the meaning of the Divine dealings with the soul ; and all this may be attended with loss of liberty in prayer, and, for a season, with loss of *sensible* communion with God. Still, the soul may utterly refuse all earthly cordials, all sensual delights, and cling with chastened sorrow and many tears, to the Divine bosom, saying, “ Whom have I in heaven but thee, and there is none in earth that I desire beside thee.”

THE LOWLY AND THE LOVING. — Love has often more influence than talent. The last appeals to the reason, the first to the affections—the last speaks to the intellect, but the first goes straight to the heart. “ It is beautiful,” exclaims a Swedish author, “ to believe ourselves loved, especially by those whom we love and value.” Yes, it is beautiful, certainly ; but woe to us if we neglect the responsibility attached to it. When God permits us to win the regard of others, he places in our hands a sweet and powerful influence, which we should be very careful to use in his service and for his glory. Human affection, sanctified by the Divine blessing, may be made the instrument of much good ; wanting that blessing, it is but a shining light without life or warmth.

ORIGINAL.

EXPERIMENTAL HOLINESS.

BY S. B.

One of the best and most useful kinds of preaching is that of Christian experience. When the apostle Paul preached this before Agrippa, the king was constrained to confess, "Almost thou persuadest me to be a Christian." It is this which gives such influence and power to the testimony of young converts. Learned theories could never move a sceptic's heart, or kindle in human breasts that deep sense of conscious guilt, and that panting for salvation which the living, experimental testimony of the child of God produces. This is ground where mere human wit and reason are powerless. The critic cannot come here and refute the witnesses who from experience exclaim,

"What we have felt and seen
With confidence we tell ;
And publish to the sons of men
The signs infallible.

We are induced to offer these thoughts in view of the fact, for such we consider it to be, that the cause of holiness, or "perfect love," gains more converts, is more successfully promoted by the detail of experience in the deep things of God, than it is by mere argument and reasoning. We appeal to every one who has tasted this grace, if such has not been the fact in their own case. We well remember being preached to by argument and reasoning for fifteen years, but was never successfully reached until one sat by our side and related his experience of this great blessing. After this, that is, for ten or twelve years past, we never again felt an indifference to the theme in whatever form it might be presented ; the reason is obvious ; the citadel of the soul was taken, and not the intellect merely. There is in experimental holiness a contagious feeling, and we would it were more epidemic ; indeed it would be if the fulness of the blessing were retained.

We have sometimes listened to able argumentative sermons

and exhortations on this subject, but never felt, or witnessed on others that effect which a humble confession of personal experience has produced. When persons have just obtained the blessing, and stand up for the first time to confess it, there has been in some cases a deep, thrilling sensation, almost like electricity, pervading the entire audience. There has seemed to be a divinity beaming from the countenance, which has spoken more effectually than words. How beautiful that brow, above the colors of the rainbow, around which has circled a halo of glory, and that eye, hardly able to lift itself, such is the dazzling brilliancy of the Sun of Righteousness when his full beams shine forth upon it! If such is the effect upon the body, what must be its ineffable loveliness upon the soul? We will not attempt a description — “thoughts are broken and language lame.”

By the foregoing remarks we do not intend to under value argument, reasoning, or entreaty. Not so; we simply desire to say, that with the latter way of presenting the subject, and to make it as effectual as possible, the former should be constantly and closely interwoven. This is the cementing element, without which the other would crumble and fall. Both together gives us a firm, beautiful and durable fabric.

A thought or two more and we close. We would suggest as the duty and privilege of those enjoying “perfect love,” to seek for frequent and fresh baptisms of the Holy Ghost — to seek for it in all its fulness as a definite blessing, and not rest short of it. We cannot be too careful how we limit the salvation of the Holy One, since it is his good pleasure that we should know “what is the exceeding greatness of his power to usward who believe.” Were we, as Christians, to attain all the love, the unction, the power, and the energy of the Holy Ghost which God is willing to bestow, “mighty works would show forth themselves” in us, and through us convince and lead to Christ a multitude of sinners, beside making holiness the savor of “life unto life” to very many imperfect believers, which, may the Lord grant for the glory of his great and holy name.

Undertake nothing but that which you can well do with order and quietness of spirit.

SELECTED.

THE WORK OF GOD IN CANADA.

We clip the following from the Northern Christian Advocate. It forms an interesting appendix to the article under the same caption in our August number.

BR. HOSMER:—In accordance with your suggestion, I pen a few lines under the above heading. Having been invited to attend a few camp-meetings in Canada, in company with friends from New York, I cheerfully embraced the opportunity. I felt the more interest in visiting this branch of the great Methodist family, having made myself rather familiar with its early history, and having had some acquaintance with a few of the first missionaries which the M. E. Church sent out to these provinces. When the ministers pointed out to me some of "the ancient of the fathers," and mothers too, I wished that those venerable missionaries still living in the States had been there. They might have seen that their spiritual children of other days had not forgotten how to work for God, for some of them dealt veteran blows with wonderful effect. The name of that holy man of God—Calvin Wooster, is still like precious ointment poured forth in the midst of this people, and a Dunham is often referred to by them.

Our first camp-meeting was some twenty miles back in the country from Kingston, in an excellent Methodist neighborhood, where was formed, it is said, the first Methodist Society in Canada. A camp-meeting of great spiritual interest and power, was held on this ground last year, at which time the work of holiness was greatly revived in the Church; and as the result, a continuous revival had been spreading through the surrounding country during the whole year. Take a single illustration. A man and his wife, from thirty miles distant, obtained the blessing of perfect love, and at the close of the meeting returned, and before night called their neighbors together for prayer-meeting. An unearthly power was present, which these neighbors could not comprehend. A revival commenced at once, from which nearly four hundred were gathered into the Church in that one neighborhood. The present camp-meeting resulted in the conversion of between one hundred and one hundred and fifty, and it was supposed that twice that number obtained full salvation. It was a meeting of far more than usual interest. The number of conversions stated may be too low.

Our next was about forty miles from Toronto. We were on the ground before any religious services had commenced. Attracted to a tent by singing, our friends from New York, with their usual diligence, began earnestly to urge upon the attention

of believers present, the importance of full salvation as a preparation for the work of God at that camp-meeting, and in future life.—Many hearts were touched and melted before the Lord. And before the close of that interview, several were evidently clear in the experience “of the great salvation.” From this time, such was the success of each successive service, that towards the close we could but stand and look over the prostrate multitudes with unutterable amazement. Seeking entire sanctification was *general* among believers from the very commencement of the meeting. And seeking pardon was general among the unconverted. This was even *more* emphatically true at the Yonge-street Camp-meeting, ten or twelve miles from Toronto. Here we saw between three and four hundred at a time, of the most substantial members of the Church, seeking holiness with such a solemn earnestness as was moving almost beyond degree. Their streaming eyes, and irrepressible groaning of spirit, cast an awe over all. At this time we scarcely dared speak to any of them, it seemed that God had so fully taken the work into his own hands, “that the excellency of the power might appear of God and not of us.” Great clearness marked their subsequent experience, and such a weight of Divine influence rested upon them as I cannot well describe.—And this was the experience of such a *multitude*, that I am fully of the opinion that I never saw such a work before.

At the two meetings last mentioned, it appeared that the wicked were nearly all *converted*, so that towards the close there were scarcely any to stand around and look on. In time of prayer nearly all were prostrate before God, and the cry of the mourner and the voice of triumph came up from the extremes of the assembly.

The *number* converted and sanctified, could not be given with any degree of accuracy. I could only say, that the work was very general, both in the Church and out of it, and that the subjects of it were to be numbered by *hundreds*.

“Praise God from whom all blessings flow.”

I trust that, in those parts of Canada referred to, a foundation is laid in the experience of the Church, which will result in a *continuous* revival. May it never cease until the mission of the militant Church is ended.

The labors of Dr. and sister Palmer, at these meetings, were more than abundant. They seemed to be equalled only by their success.—How they endure such an amount of toil, has often been a matter of surprise. The Lord sustain them in their work until their discharge from it.

I tried to determine the extent of agreement between Canadian Methodism, and that in the States ; especially in the practicalities of spiritual warfare. At first, I feared a loss, by their failing to take immediate advantage of the influence of a good sermon, and being, for that time, too long in the preliminaries of a prayer-meeting. They were not ready to sing, and when the tune started, I thought that they had been adjusting an ordinance which was too heavy and unwieldy for close and immediate contact. But I found that there were those present who knew how to make the most of a favorable moment, and that the strong men in the ministry had not forgotten how to come from the stand into the altar prayer-meeting, and into the congregation, and do the earnest work there demanded ; and do it, too, as though they were accustomed to it, and were at home in it. Hence, the astonishing success of the prayer-meetings.

The petty critic, doubtless, was not there, consequently we were compelled to get along without his counsel, reproof, or sneers, and do the best we could.

The singing in the public congregation, in some places, was excellent. The people sing more *generally* there than here ; and they are not, like some of our choirs, constantly straining at some new tune that they do not half understand. But, I could but wish that they had among them, for their *social* meetings, such hymns and tunes as are furnished by the second and third parts of the American Vocalist, and the Wesleyan Psalmist. They doubtless would add a new element of interest to their prayer-meetings, their "fellowship meetings," &c., which would be of no small importance. They, of themselves, (if well sung,) frequently draw multitudes to the house of prayer. Moreover, they are, *in and of themselves*, very *appropriate* to social meetings.

The system of finance among our Canadian brethren is similar to the Wesleyans in England—far in advance of our own, and much more efficient. They support their ministry better than we do. And yet the membership was calling for a popular meeting of lay members to raise the salaries of their ministers throughout the provinces.

In my humble opinion, the present organization of the Wesleyans in Canada, is eminently favorable to their future success. May the Head of the Church give them abundant peace and prosperity. Why might not that branch of the family, and our own, have a more intimate communication with each other ? It would be only Methodism to do so, for our Israel possesses a warm, social element, like that religion of love which brought us into being.

J. HARTWELL.

CHARLOTTVILLE, N. Y., Aug. 21, 1854.

SELECTED FROM RELIGIOUS TELESCOPE.

HOLINESS AND HAPPINESS.

To be holy is more important than to be happy; and indeed holiness necessarily precedes happiness, and sustains to it the same relation that *cause* sustains to *effect*.

Holiness implies such a renovation of the soul from corruption, and regulation of the intellectual and moral powers,—such an adjustment of our relations to men and to the Creator, as will insure inward tranquillity, and, occasionally, joy unspeakable and full of glory. The soul can never be at rest,—the inner man can never cease to struggle, until freed from sin.

Many religious persons are mistaken in respect to the relation of happiness to holiness—and if they do not confound the two they reverse their proper order—and place happiness before holiness. Hence their faith, prayers, songs of praise, and self-denial, are all directed toward the attainment of happiness as an end. And when a blessing is received and the soul made happy for the present, nothing higher is sought.

Now, the desire to be *happy* here and to get to heaven hereafter, has nothing in it partaking of the nature of purity nor evincing a state of grace. It is in no way inconsistent with the unrenewed heart. All wicked men desire to be happy here and hereafter.

But the desire for *holiness* is doubtless incited by the Holy Spirit, and should be most sacredly cherished and carefully indulged.

Holiness precedes happiness and should be first and mainly sought. No one need be solicitous about joyful feelings,—they will come often enough—and last long enough. The great burden of thought, anxiety, prayer, faith and the one object of crucifixion, ought to be divine conformity—inward purity—communion with God—complete holiness. If sorrow, disappointment, reproach or affliction is necessary in order to a discovery of our needs, to the breaking up of the heart—or a revelation of the fulness of Christ,—any or all these should be welcomed.

SELECTED.

DID MR. WESLEY EVER PROFESS THE BLESSING OF HOLINESS?

On page 98 of the present number, the writer expresses the conviction, in opposition to the oft-repeated assertions of others, that Mr. Wesley *did* profess and encourage testimony on the subject of holiness. In confirmation of this opinion the writer submits the following from Mr. Wesley's works and leaves the reader to judge for himself. These quotations which were designed as a supplement to the article above referred to, should have immediately followed it, but were omitted by not being on hand at the time our first form went to press.—[Eds.]

In a letter to Lady——, dated London, June 19th, 1771, Mr. Wesley says, "Many years since, I saw that without holiness no man shall see the Lord. I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of *the way how to attain this*, by faith in the Son of God. And immediately I declared to all,—*We are saved from sin, we are made holy by faith*. This I testified in private, in public, in print; and God confirmed it by a thousand witnesses."

In further confirmation let the following testimonies be considered. Mr. Watson having quoted Mr. Wesley's own words describing his conversion says:—"After this he had some struggles with doubts; but he proceeded from strength to strength, till he could say, 'Now I am always conqueror.' His experience, nurtured by habitual prayer, and deepened by unwearied exertion in the cause of his Saviour, settled into a steadfast faith and solid peace, which the grace of God perfected in him to the close of his long and active life."—*Watson's Life of Wesley*, p. 53.

Mr. Jackson, in his Centenary of Methodism, page 47, says, "Having obtained by the simple exercise of faith in Christ, not only the abiding witness of the pardoning and adopting mercy of God, but also that purity of heart which they had long unsuccessfully endeavored to obtain by works of righteousness, they were astonished at their former errors, and longed to make known the great salvation which is attainable to all."

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY A LOVER OF BIBLE CHRISTIANITY.

For some five years I have been a constant reader of the Guide. Having often received aid and encouragement in perusing the department devoted to Christian Experience, I have of late been led to feel that God might be glorified, and my own heart benefitted by the contribution of my feeble testimony — and at the suggestion of friends I have concluded to make the attempt, and submit it for your disposal.

At the age of fourteen I experienced the pardon of my sins, and felt that I was brought into favor with God. My evidence of justification was not as clear as that often described by others, though I had sufficient light to enable me to believe that I had passed from death unto life. For some two or three years, I was enabled by constant prayer and watchfulness, to maintain daily more or less of the Holy Spirit's influences. The society where I lived, was mostly made up of gay young people; hence I found but little sympathy from those around me. My father, though not an opposer, was not a professed disciple of Christ, and my mother, an old school Presbyterian, though possessed of some of the *fear* of the Lord, enjoyed but little of his love. She had no faith in the religion of Methodists, and strove hard and long to prevent my becoming one; but God who is rich in mercy to all who call upon him in truth, heard my cries and opened a way whereby I might unite with the people of my choice. It was not until I had been a member of the church some nine years, that I heard (in 1838) a discourse exclusively on the subject of entire sanctification. Having felt for several months an unusual hungering and thirsting after righteousness, I was induced to attend a camp meeting, in hope of securing the object of my desires. I shall never forget the sense of loneliness and inward desolation which I felt on reaching the encampment, notwithstanding I was surrounded by friends and acquaintances. The first sermon to which I listened was from the text, "Wilt thou

be made whole?" Language would fail to express the absorbing interest with which I listened to this discourse, rendered doubly so from the circumstance of its having been uttered by one who had himself experienced the thing whereof he affirmed. From that hour till the close of the meeting, I could truthfully say,

"My soul breaks out in strong desire
The perfect bliss to prove ;
My longing heart is all on fire
To be dissolved in love."

Though the blessing tarried, I was resolved to wait for it ; for I was persuaded that the Holy Spirit which had begotten this intense craving, was abundantly able to satisfy it, and I felt encouraged by the divine promise to believe that it would not tarry long. The camp meeting closed, however, without my receiving the blessing I so anxiously sought, though others drawn thither by the same object as myself, returned to their homes with a realizing sense that the kingdom of God had been fully set up within them, and that Jesus ruled there without a rival. At times this delay discouraged me, and I was almost ready to yield the struggle. But, glory to Jesus, good things had been laid up in store for me. In reviewing the past, I can recall several instances where a little more faith would have brought me speedily into the enjoyment of the sought for grace. At one time in particular I remember of having waked very early from my slumbers, when the words of the following couplet were strongly impressed on my heart :—

"Now believe and gain the witness,
Nothing less than perfect love."

But still I doubted, and the witness was withheld. A short time after this, my mind still absorbed in thought as to the manner in which I was to obtain the blessing I was seeking, I laid me down one night with a deep feeling of anxiety. After sleeping a little while, I awoke and prayed that the Holy Spirit might bear its witness to my spirit, that I was cleansed from all sin. Again I fell asleep, and just as the day was breaking, was roused from my slumbers by these words, apparently spoken to my heart,

"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Oh! where shall I find words to express the gratitude which I at that moment felt for the discoveries which faith had enabled me to make. I found that the blessed Jesus had indeed pitched his tent within my hitherto almost desponding heart, and, as a natural consequence, it was filled with peace. To me, his was

"A name high over all,
In hell, or earth, or sky."

Oh, what charms gather around the name of JESUS! At its very sound

"My spirit leaps with inward joy."

This mighty work was wrought in my poor heart on the 26th of July, 1840. Memorable day! May I never forget the rock from whence I was hewn, or the hole of the pit from whence I was digged. Glory to God in the highest! Jesus reigns without a rival in my heart! Hallelujah!

"Exults my rising soul,
Disburdened of her load,
And swells, unutterably full
Of glory and of God."

ORIGINAL.

PERSONAL EXPERIENCE.

BY LAURA.

In January, 1854, I received my first number of the Guide to Holiness. No earthly treasure had ever been received with half the joy which this inspired, as its very title indicated that, for a knowledge of which my soul thirsted. Since this period, I have read its successive numbers with the deepest interest, and have only regretted that their visits were not more frequent, and that they did not come more heavily laden. In perusing the "Personal Experiences" of that work, a desire has sprung up in my heart, to add my own testimony to that of others in witnessing to the all cleansing efficacy of Jesus's blood.

From early childhood I have been the subject of gracious influences. It was not, however, until some years after I had made a profession of religion, that my mind became convinced of the need of a deeper work of grace. No sooner was I led to discover the remains of depravity which still lurked in my heart, than I commenced earnestly to seek that inward purity and holiness, without which no man shall see the Lord. Clear in the evidence of justification, I now left the first principles, praying God that he would illuminate my understanding, and give me to see what precious things had been secured to me in the death of his Son. I began to search the Scriptures as for hid treasures, and as I read chapter after chapter, and page after page, while it pierced "even to the dividing assunder of soul and spirit, and of the joints and marrow," it was like bread broken to my hungry soul. It awakened in my heart a painful sense of my unlikeness to God, and I began to feel that

"'Twas worse than death, my God to love,
And not my God alone."

I read everything I could get on the subject of holiness. I listened with eagerness to every sermon and exhortation, hoping to hear something that would throw light on the subject — but though I often heard Jesus presented as a full Saviour, yet I could never hear any testify that they felt the all cleansing blood themselves — no living witnesses to the power and willingness of God to save to the uttermost. Still, the word of God, which had now become exceedingly precious, contained evidence enough that holiness was my privilege and duty, and I saw such a loveliness in a life that was hid with Christ in God, that I resolved at once to be a Bible Christian.

I commenced, in obedience to the divine command, to present myself a living sacrifice ; but the deep depravity of my heart here began to unfold itself, and the magnitude of my sins, committed since I had professed to be a disciple of Christ, appeared so great, that the thought occurred to me that God would not accept of one so polluted. There seemed to be much plausibility in this suggestion, and I began to fear to embrace the promises. Here Satan rallied all his forces, employing even those professing godliness as his instruments, and the difficulties thrown in my

way seemed perfectly insurmountable. Wearied with these inward conflicts, life had become a burden to me, and a gloom was cast over all sublunary things. It was under these painful sensations that the deep anguish of my spirit thus found utterance ;” I do not wonder, my Saviour, that thou shouldst have sweat great drops of blood, and that an angel from heaven was required to strengthen thee when thou didst bear the heavy curse of my sins in thine own body — a weight so intollerable that the bare view of it, presses my soul to the earth.” Again it was suggested that the spirit of God had been grieved so many times, that there was reason to fear that it would not strive with me much longer. I saw and felt the divine forbearance, and resolved to make one more desperate effort to secure his favor. In my despair I exclaimed, “ Lord take life away, or give me the evidence of a clean heart.” As I entered my closet and closed the door, an awful solemnity rested upon me in view of the choice I had made, of temporal death, rather than to continue enslaved to the law of sin in my members. I fell upon my knees and made supplication with strong cries and tears — but God whose ways are past finding out, suffered me to linger for hours in awful suspense, and I knew not whether he were going to grant the desire of my heart, or literally to take my life. I continued to struggle, the Spirit helping my infirmities, and hours fled, as unconsciously as moments, while I plead the promises of that God who cannot lie. As I strove to rest my whole soul upon the faithfulness of Him who had called me, these words were applied with power to my heart : “ *The blood of Jesus Christ his Son cleanseth us from all sin.*” My faith laid hold with an unyielding grasp, and in a moment I felt the divine efficacy of that blood, in healing my wounded spirit, and in delivering me from the load which had rested upon me. I praised God for the evidence which he had given, and arose from my knees, with a sense of complete satisfaction. I now wondered why I had not believed before. My whole desire was to please God and to know his will concerning me. From my closet, I repaired directly to the prayer meeting, concluding, however, that I would say nothing of the change that God had wrought in me until I had had sufficient time to see its fruit and test its genuineness. But strange

as it then appeared to me, a sister who had herself entered into the rest of faith, kneeled beside me, and judging, probably, from the hearty responses which seemed to flow spontaneously from my soul, that a change had been wrought in me, she asked me whether I had not received the evidence. I dared not deny the work, and being thus constrained to make confession to one, I thought I might as well confess to all, and rising on my feet, I told the people what God for Christ's sake had done for my soul. Some wept, others praised God. Those who had once enjoyed the blessing, were encouraged to seek it anew, and several backsliders were reclaimed, and sinners converted to God. It is now nine months since by faith my soul sunk into the ocean of redeeming love, and I have thus far proved the faithfulness of God to keep that which I have committed to him. He inspires me daily with a burning zeal for his cause, and I count not my life dear unto me, so that I may accomplish the desire of my heart in advancing his kingdom. Had I the wings of a dove, and the tongue of an angel, I would spread the glad tidings of a full, free and present salvation to earth's remotest bounds.

I have thus endeavored, with no other qualification than the gracious assistance of the Holy Spirit, to give a simple narrative of the divine dealing with my soul. If in your judgment it is worthy a place in the Guide, you are at liberty to use it.

DUPLAIN, Clinton County, Michigan.

Editorial Miscellany.

A LITTLE FAMILY TALK WITH OUR DEAR BROTHERS AND SISTERS WHO ENJOY THE GREAT SALVATION.

Let us, dear friends, enjoy a few words of friendly chit-chat in respect to the best methods of promoting the experience and practice of holiness in the Church.

If we would be most useful, it seems to us that there are some things to be done, and some things which should by all means be left undone. To speak of the latter first—

1st. We should not seek to raise a *party* in the Church, nor even do anything which *appears* to seek such a result.

2d. We should never make holiness a matter of *controversy*, unless driven to it by some such circumstances as impelled the fathers of Methodism to it.

3d. We must not depend upon our *mere* professions to convince others of the truth of the doctrine of holiness.

4th. We must not avoid or neglect the ministry of those, who, through prejudice appear at times to treat the subject of holiness with indifference, or who even manifest opposition to it.

5th. It is not best, under any but very extraordinary circumstances, for our lay brothers and sisters to address ministers *publicly* in reference to their duty on the subject of holiness. There is a more excellent way for accomplishing the object aimed at.

6th. It seems to be particularly desirable that we should be on our guard against every thing that can be fairly construed into evil speaking.

7th. Let us not magnify unduly any one point of duty to the necessary neglect of other points of equal or greater importance. We must aim at *symmetry* of character. And those of us who are ministers must aim to educate the Church upon every point of Christian duty and privilege in God's order; assigning to every truth its due proportion of attention, giving to every one his portion of meat in due season and not shunning to declare the *whole* counsel of God.

There are some things which, by all means, we *should* do.

1st. First of all we should be careful to preserve really and constantly a state of entire consecration each for himself before God.

This will require much prayer as a habit of the soul continually, and at least one thorough and somewhat protracted season of waiting and wrestling in private before God every day. The morning, if it can possibly be so appropriated, is the time for such season of prayer.

Let us thus *renew* our covenant daily, and wait and plead for deeper baptism till the heart melts again, and the whole body is consciously filled with light, and the soul girded afresh for the conflicts and trials of life.

Perseverance in this habit will preserve the soul in freshness and vigor; or, if perchance she should flag at any time amid the day's toils, she shall thus re-ascend to her place of strength and trust in the bosom of the Redeemer.

2d. Maintaining thus by much prayer and the constant practice of a minute obedience, the witness of entire purity, let us at all times, and in the sober use of Scripture language, be ready to acknowledge Christ as our full and present Saviour. Such frequent professions of our faith is due to the Redeemer — it is encouraging to others — it is useful to ourselves.

3d. Let us see that we are abundant in labors and sacrifices for the good of others. We can afford to outdo all others in hard work and plain fare. The man whose heart is really the nearest to Jesus Christ will really *act* the most like Jesus Christ. Such a man will be more evidently and more strongly than other men, in sympathy with the government and purposes of God. He will feel more deeply pained than they when the Saviour is dishonored. He will have more of Christ's benevolence, and therefore be likely to contribute more bountifully for the promotion of the gospel. And he will love sinners more and work harder to save souls from death.

The great want of the Church in these times is a want of *laborers*. The Saviour has a great many *professed* and *professional* friends. The Church is blessed too with plenty of orthodoxy, and she is evidently impressed with large convictions, both of duty and privilege. But there is a great lack of men that really *love to work, to sacrifice* and to *endure* for the cause of God.

We rejoice to believe, dear friends, that you occupy the front rank in the Church, as "workers together with God," but we are still impressed that the standard of activity and sacrifice is far too low in the whole body of believers.

Let us be examples to the Church of benevolent action, in full accordance with the Bible standard.

May the God of peace, that brought again from the dead our Lord Jesus, that great Shephrd of the sheep, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight.

Now unto Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

Modesty and humility make up the brightest crown of great performances.

Those that are bound for heaven must be willing to swim against the stream.

Original.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

OBJECTIONS ANSWERED.

ANOTHER objection is taken from the apparent inconsistency exhibited by those who profess this blessing in the temper of their minds. Thus it is said that whenever they are opposed they manifest impatience, and indeed seem to be angry, and reply with an undue tartness, or improper sharpness of expression.

I will not say that this is not so in some instances, and so far as this is apparent, it tends to sully the glory of their profession. Among the fruits of the spirit, enumerated by the apostle, Gal. v. 22, 23, are those of *gentleness*, *goodness* and *meekness*, and certainly those who are entirely sanctified to God, bring forth these fruits in all their loveliness. They not only bow to the will of God in all things, but they suffer the contradictions of sinners with patience, bear with long suffering the weaknesses and infirmities of their brethren, as well as meekly submit to the crosses and disappointments incident to their pilgrimage through life. They no more expect to pass along the path of duty without meeting with opposition from both friends and foes, and without struggling with trials of various sorts, than they expect to be freed from the infirmities inseparable from humanity before they are emancipated from the shackles of mortality. They therefore prepare to meet these unavoidable ills of human life with submission, to bear up under them with *patience*, to obviate the objections that may be preferred against them with *gentleness*, and to answer all questions, whether captious or otherwise, with that *meekness* which becomes the holy Christian, as well as to exhibit, amidst all the conflicting claims that may be made upon them, whether justly or not, with that *goodness* which bespeaks the holy man of God. All this is allowed. And hence if those be there who profess this high degree of religion for which we contend, who do really fail to exemplify

these graces of the spirit, then we must acknowledge that they fall short of that standard of Christian Perfection by which they are to be tried.

But after all, may not the objector be under a mistake in supposing that those of whom he speaks do, in reality, exhibit these defects? May we not suppose that to be anger, which is nothing more than a holy indignation against sin? Was it not this passion which Jesus Christ exhibited when it is said that he "looked upon them with *anger*, being grieved for the hardness of their hearts?" And was not this what St. Paul meant when he said, "Be ye angry, and sin not." It would seem from these words that there is an anger that is consistent with a sinless perfection, how else could we indulge it "without sin?" And is it not this sort of anger with which God himself is actuated who is "angry with the wicked every day?" In all these instances we see a display of that just and holy indignation against sin and sinful actions, which distinguished all holy beings, not excepting even the "meek and lowly" Jesus, himself. Moreover a person possessing this holy principle is often actuated both in speaking and acting by that fiery zeal which puts on the appearance of anger, and which therefore the spectator may mistake for the indulgence of an unholy passion. Besides, like the sea, whose surface is ruffled by the wind, while the bottom remains undisturbed, the soul may be disturbed for a moment by the violence of some sudden temptation, or by the onset of an adversary, while at the same time the bottom of the heart remains calm, and a moment's reflection will restore him to his usual tranquility. I do not think therefore that every ebullition of this passion is a certain indication of the absence of that supreme love to God and man which distinguishes the holy Christian. Like the well tempered sword which may bend a little while it comes in contact with an opposing body, quickly resumes its position when the collision ceases, so the heavenly tempered Christian, while contending with error and sin, may apparently exhibit a perturbation of mind for a moment, but he soon recovers his calmness and resumes his usual equilibrium of mind, and goes on his way rejoicing in God his Saviour, praising Him for giving the

grace to conquer sin and Satan, and the glory of loving even his worst enemies.

I cannot conceive how a holy Christian can look upon sin without feeling his heart stirred within him, both with compassion for the sinner and with suitable indignation against the sin, and this feeling will show itself in look, in word and in action. That sort of patience, of meekness and gentleness which makes man a mere passive agent amidst scenes of wickedness, so far from exemplifying these lovely virtues in their designed perfection, do but exhibit that stoical indifference and stupid inaction which mark the character of the religious sciolist. What! can I look calmly on the bold blasphemers, and hear my God abused, and feel no indignation at their wicked conduct? Can I hear the truth denounced, and error defended, and feel no zeal for the cause of truth? Must I bow down with an assumed meekness of spirit, under the wrongs that are inflicted on mankind, and never open my lips in condemnation of these wrongs, and in vindication of the right? Can I be assailed by error and be silent? Must I hear the tongue of the base slanderer of my friend without feeling a hatred arising in my heart against this vile conduct? For fear of being accused of improper warmth of temper, must I suffer all these things in silence? Show no marks of displeasure, manifest no signs of love, by no holy act to my Redeemer, whose name is blasphemed, whose cause is maligned, whose laws are contemned, and whose Gospel is despised? Then am I dead to everything praise-worthy. I am so far from exemplifying the graces of genuine meekness and gentleness, that I manifest all the coldness and indifference of a Sadducee, and thereby prove myself to be destitute of that true love to God and desire for the salvation of my fellow-men which characterizes the holy Christian.

I greatly fear, therefore, that this objection is founded in a mistaken view of the nature of true love—of the nature of true meekness and gentleness. Who more meek and gentle than Jesus Christ? And yet, with what pointed boldness did he rebuke sin! With what holy indignation did he reprove the Pharisees for their base hypocrisy! And with what malevolence did His enemies

accuse Him of blasphemy, of madness, and having a devil ! And shall His followers expect to escape the like censures ? If they called the " Master of the house Beelzebub, how much more shall they call them of his household." Those who are watching us for evil with a jealous eye, can easily spy faults enough to gratify their spleen, and if they cannot see them, they can imagine a sufficient number to gratify a malignant criticism. Only let the professors of this religion be careful to " maintain those good works which are profitable to men,"—to prove the genuineness of their experience by their Christian tempers—their " chaste conversation," and their holy walk in the commandments of God, and they shall put to silence all the caviling objections of their enemies, as well as remove those that may exist in the minds of the serious inquirers after the truth and the right. Such have a right to demand of us that we maintain a consistency between our professions and conduct. If therefore they see a real inconsistency—if they hear us profess perfect charity, and at the same time see that we shut up the bowels of compassion towards the poor and needy—if they hear our long and loud prayers for the widow and the orphan, and see us, in order to gratify a covetous disposition, " devour widows' houses," if they see us exhibit marks of pride while we profess humility, if they see us boiling over with anger while we profess perfect love—if they see us high-minded and obstinate while we profess meekness and gentleness—then we must assuredly put an argument into their mouths against ourselves, which they will not fail to wield with most powerful effect.

This objection, like the others we have considered, lies not against the doctrine for which we plead, even allowing it to be true, but only against either the weakness, the imperfect views, or the insincerity of its professors and advocates. As a rotten apple proves the existence of the tree on which it grew, and the possibility and probability of their being sound ones somewhere, so will unsound professors of entire sanctification whether this unsoundness arise from error in judgment or depravity of heart, prove the truth of the doctrine, and the strong presumption that there are those who enjoy what the doctrine teaches.

In mentioning the apple, I am reminded of an anecdote that I either heard or read, with which I will conclude this article. It is stated that a fond father had three sons absent at school, to whom he sent each an apple. When they received them, they found that each apple had a rotten spot in it; the first boy was so glad to receive an apple from his father that he devoured it, rot and all;—the second was so offended that his father should send him an apple with a rot in it that he threw it away;—the third took his knife and carefully separated the rotten part, and eat the remainder. Now, which of these boys acted the wiser part? Every one will answer, the last, undoubtedly. Let us do likewise, “cast the bad away,” separate the sound from the unsound professor, and take the same for our exemplars.

SELECTED.

THE CHRISTIAN GRACES.

MANY of the prejudices in the present day against vital Christianity are traceable to distorted apprehensions of its real excellence. Who can read the following exquisite portrait of its graces and characteristics without being charmed with the original?

Whatever else there be, if there be no love, it profits nothing, it proves nothing. Love to God and our neighbor is the essence of piety. It is the body, the basis, the staple element; and if the great commandment, and the next greatest be absent, whatever else there be, there is not Christianity.

Joy. — The essence of love is attachment. Joy is the happiness of love. It is love exulting. It is love aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a look of its treasure, and surrendering itself to bliss without foreboding. “God’s promises appear so strong, so solid, so substantial — more so than the rocks and everlasting hills; and his perfections — what shall I say of them? When I think of one, I wish to dwell upon it forever; but another, and another equally glorious, claims a share of admiration; and when I begin to praise, I wish never to cease,

but to find it the commencement of that song which shall never end. Very often have I felt as if I could that moment throw off the body, without first going to bid them farewell that are at home in my house. Let who will be rich, or admired, or prosperous, it is enough for me that there is such a God as Jehovah, such a Saviour as Jesus, and that they are infinitely and unchangeably glorious and happy!" And in a similar frame another felt — "Were the universe destroyed, and I the only being in it besides God, he is fully adequate to my complete happiness;—and had I been in an African wood, surrounded by venomous serpents, and devouring beasts and savage men, in such a frame, I should be the subject of perfect peace and exalted joy."

Peace. — If joy be love-exulting, peace is love-reposing. It is love on the green pasture, it is love beside the still waters. It is that great calm which comes over the conscience, when it sees the atonement sufficient, and the Saviour willing. It is unclouded azure in a lake of glass; it is the soul, which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

Long-suffering. — This is love-enduring. If the trial come direct from God, it is enough. It is correction. It is his heavenly Father's hand, and with Luther the disciple cries, "Strike, Lord, strike. But O! do not forsake me." If the trial come from Christian brethren, till it be sevenfold seventy times repeated, love to Jesus demands forgiveness. If it come from worldly men, it is the occasion for that magnanimity which recompenses evil with good. And in every case, it is an opportunity for following a Saviour whom sufferings made perfect. That Saviour never loved the Father more intensely than when the Father's face was hid, and when the bitter cup proclaimed his justice terrible and his truth severe. One apostle denied him, and all the disciples forsook him; but Jesus prayed for Peter, whilst Peter was cursing, and his love followed the rest, even when they were running away. Jerusalem killed him; but in foresight of the guilty deed, it was over Jerusalem that Jesus wept; and when the deed was done, in publish-

ing pardon and the peace of God, it was at Jerusalem that the evangelists were directed to begin.

Gentleness or Affectionateness. — This is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech which assure us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance, all together. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depth and all its delicacy. It is every melting thing included in that matchless grace, "the gentleness of Christ."

Goodness or Beneficence. — Love in action — love with its hand on the plough, love with the burden on its back. It is love carrying medicine to the sick, and food to the famished. It is love reading the Bible to the blind, and explaining the gospel to the felon in his cell. It is love at the Sunday class, or in the ragged school. It is love at the hovel-door, or sailing far away in the missionary ship. But whatever task it undertakes, it is still the same — love following His footsteps "who went about continually doing good."

Faith. — Whether it means trust in God, or fidelity to principle and duty, faith is love in the battle-field. It is constancy following hard after God, when the world drags downward, and the flesh cries, "Halt." It is zeal holding fast sound words when fervor is costly and sound words are obnoxious. It is firmness marching through fire and through water to the post where duty calls and the captain waits. It is Elijah before Ahab. It is Stephen before the Sanhedrim. It is Luther at Worms. It is the martyr in the flames. O, no! It is Jesus

in the desert. It is Jesus in Gethsemane. It is Jesus on the cross. And it is whosoever, pursuing the path or finishing the work which God has given him, like the great forerunner, does not fear to die.

Meekness is love at school — love at the Saviour's school. It is Christian lowliness. It is the disciple learning to know himself — learning to fear and distrust, and abhor himself. It is the disciple practicing the sweet and self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous other. It is the disciple learning the defects in his own character, and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of character. It is the loving Christian at the Saviour's feet, learning of him who is meek and lowly, and finding rest for his own soul.

Temperance. — Love taking exercise, love enduring hardness, love seeking to become healthful and athletic, love striving for the mastery in all things, and bringing the body under. It is superiority to sensual delights, and it is the power of applying resolutely to the irksome duties for the Master's sake. It is self-denial and self-control. Fearful lest it should subside to gross carnality, or waste away into shadowy and hectic sentiment, temperance is love alert and timeously astir; sometimes rising before day for prayer, sometimes spending that day on tasks which laziness or daintiness declines. It is love with girt loins, and dusty feet, and blistered hands. It is love with the empty scrip, but the glowing cheek; love subsisting on pulse and water, but grown so healthful and so hardy, that it "beareth all things, believeth all things, hopeth all things, endureth all things."

AMONG the various undertakings of men, can there be mentioned one more important, can there be conceived one more sublime, than an intention to form the human mind anew after the Divine image? The very intention, if it be sincere, is a ray of its dawning. — *Coleridge.*

(ORIGINAL.]

GLEANINGS BY THE WAY.

BY THE AUTHOR OF FAITH AND ITS EFFECTS.

PUBLISH IT! TELL IT!

That I may publish with the voice of thanksgiving and tell of all thy wondrous works.—*David.*

“I received this blessing four or five times before, but lost it by not obeying the order of God. ‘With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ But the enemy offered his bait under various colors to keep me from a public declaration of what my Lord had wrought.” So said Fletcher after having lost the blessing of perfect love four or five times by various deceivings of Satan to keep him from a public and explicit declaration of the grace he received. And after giving a narration of the manner of these deceptions, he says, “Now brethren, you see my folly. I have confessed it in your presence, and now I resolve before you all to confess my Master. *I will confess him to all the world : and I now declare unto you, in the presence of God, the Holy Trinity, I am now dead indeed unto sin.*” And after this solemn resolve to maintain a public declaration of the power of Christ to save to the uttermost, we hear no more of Mr. Fletcher’s losing the blessing of perfect love.

We were reminded of this very clear and pointed declaration of Fletcher’s experience, by a scene we witnessed at a Camp-meeting a few days since. A minister arose in the midst of a large public meeting before the stand and said, “I am in my right mind, and I wish to give in a testimony which I desire every one on this ground should hear. Ministers hear it! Brethren and Sisters of the laity hear it! Sinners hear it! Go home and publish it! Yes tell it, that on the —— camp ground you heard a minister profess to be wholly sanctified. Yes, God has wholly sanctified my soul! *I know* it, and I wish to publish it

to the world! Away with mere theories, and discussions on entire sanctification? It is the *thing itself* we must have—the *experience*. I have got it! Glory be to God, the blood of Jesus cleanseth *me* from all sin! And now I am resolved to *publish it!* Yes *tell it!*” While he was thus talking he seemed to be so evidently carried away with the Spirit, and filled with God, that the most skeptical beholder I think could not doubt but he was filled with the Spirit. His looks, and the effect of his utterances were indescribable. As he spake he passed into the midst of the congregation, and went to and fro speaking words which penetrated like fire. “The blood of Jesus cleanseth from all sin!” he again and again repeated—“*publish it! publish it! tell it!*” he reiterated, and often as the words fell from his lips they penetrated as fire deeper and deeper. The outpouring of the Spirit became general, and hundreds of hearts caught the holy impulse. Would that it were in my power to describe the extraordinary manifestations of the Spirit as witnessed on this occasion. Many spake as the Spirit gave utterance, and such burning words! We all felt that there was one standing among us who baptizeth with the Holy Ghost and with fire, and many received the baptism of the Holy Ghost on that eventful morning. One lady whose heaven-illuminated countenance bespoke intelligent piety and refinement rose near me and said, “The blood of Jesus cleanseth *me* from all unrighteousness. I will tell it! I am going home to publish it. I care not even though the intelligence may precede me to B——.” As she said these words the radiance on her face brightened to an unearthly glow. The manifestation of the Spirit’s approval was too glorious for her feeble frame, and she sunk back under the power of God, and two or three hours passed before she was able to rise. This was in a region of country where the enemy had taken special pains within two or three years to withstand a public profession of holiness. The same Satanic bait had tempted them that had been held out to Fletcher. And several as Fletcher, had in consequence lost the blessing. But now victory, and glorious victory had turned on the side of Zion. Satan was vanquished, and the saints shouted aloud for joy.

HOW FATHER M—— OBTAINED THE WITNESS.

Few exceeded father M—— in evident devotedness of life. So consistent, so uniform. He had been so long, and so habitually pious, that the fact that father M—— did not profess to enjoy the witness of perfect love, had caused many a younger disciple to shrink from an open profession of that grace. But father M—— did not intend to stand in the way of younger professors. His whole heart was intent on this, and on every other good work ; yet such was the fact, younger members who could distinctly tell the day and the hour when the love of God was perfected in their hearts, were deterred from coming out in that profession, especially in his presence. For said the tempter, "If father M—— who has been so long in the way does not profess to enjoy the blessing, who will believe in your professions?" And by thus yielding to the subtle tempter and refusing to let their light shine, they lost the grace out of their hearts. Had father M—— known this, how he would have quailed in view of his responsibility. But he had fixed his mind on holiness as some high state almost beyond present aspirations, and mighty struggles and desperate ventures of faith were contemplated before the desired summit could be reached. And yet Christ had no rival in his heart ; and this he well knew. Had all the world,—its highest honors, and richest pleasures been concentrated and laid before him on one scale, and had the lowly Saviour and the cross been laid in the other, there would have been an almost infinite preponderance in the mind of father M—— in favor of the Saviour and the cross. Yet as he could not state the day and the hour when the love of God was thus perfected in his heart, he seemed not to take cognizance of the fact. But surely the man that first saw men as trees walking and afterward saw all things clearly, saw just as well, as if he had seen all things at once. It is not for us to question in relation to the *time* and the *manner* of the Saviour's working, but to *acknowledge* every good thing that is in us by Christ Jesus, let the time and the manner of the Spirit's operations be as they

may. And to do this is a bounden duty ; a duty that must be performed in order that the *communication* may be effectual.

A tree that bears apples is by common consent called an apple tree. On the same principle of reasoning we might say, a man that evidently brings forth the *fruit* of holiness must be a holy man. And might not father M—— have judged thus of his state? So his pious friends thought.

But father M—— within a few days past has been fairly brought out into the clear light of conscious purity. The way by which he was brought out was so simple, that we give a slight glance at the process.

A number of friends had gathered previous to the commencement of a social meeting in view of mutual prayer and a free interchange of thought on the subject of holiness. We asked father M—— if he was a witness of this grace, when he frankly acknowledged he was not.

“But you surely love God with all your heart father M——?”

“I have not been in the habit of saying so, and I am not sure that I would dare to say so.”

“But though you have not been in the habit of saying so, dear father M——, have you not reason to believe that grace has so impowered you that you do love God with all your heart. Perhaps you cannot, as some others, tell the precise time when you began to love the Lord with all your heart, with any more definiteness than the man, who first saw men as trees walking, and afterward saw all things clearly, could tell just the point of time when he began to see ; but this did not interfere with the fact of his seeing, or make the duty of giving to Christ the glory *due* to his name less important.”

“I cannot confess what I am not sure I have the evidence of.”

“No father M——, neither would I wish you to confess with you *mouth* anything that your *heart* does not believe. If you have not sufficient evidence from the state of your heart to convince you that God has the uppermost seat in your affections then I should be far from wishing you to say so. But Christ

has loved us with all his heart, and it were a shame to love him with less than all the heart."

This was rather too much for the loving devoted heart of father M—— to endure, and the fervor of his affections seemed kindled to greater ardor, as with holy jealousy he repelled the suggestion that he could be so ungrateful as to love the Lord with less than all his heart; and yet he had not been willing to admit he did.

"This, father M—— is just the point to which I wish to bring the matter. I am sure you would be ashamed to acknowledge the thought of loving God with less than all the heart, and yet you are not willing to say you do. Now nothing is more certain than this. You sustain a definite relation before God; though *you* may be indefinite, God is definite with you, and you are at this moment written down among Christ's confessors, as one who loves God with all the heart, or as one who does not. And now father M——, how is it, are you obeying the first great command, 'Thou shall love the Lord thy God with all thy soul, mind, might and strength,' or are you not?"

"O, I am sure there is nothing I know of that I love more. Sometime ago I was thought very near death. I seemed just about to pass over Jordan, but all was glory, peace and joy, I had no fear."

No father M—— you had no fear, and why had you no fear, was it not because you enjoyed that love that casteth out fear, and what sort or degree of love is that, which casteth out fear?"

"It is *perfect* love that casteth out fear says one, and that shows that father M—— does enjoy *perfect* love."

"Yes, father M—— no doubt has long since enjoyed perfect love," said we, "but the difficulty with him is he wants some evidence beside the knowledge of the fact. The case of father M—— reminds me of a sister to whom I said at the close of one of our Tuesday meetings, 'Sister do you enjoy the blessing of holiness.' She replied, 'I believe I do, or at least I *know* I love the Lord with all my heart, but I want the *evidence* of it!'" Dr. Bangs was standing near when I drew his attention to the sister, saying, "Here is a sister who says she

believes she loves the Lord with all her heart, or rather she *knows* she does, but she wants the *evidence* of it." "Do you want the *evidence* of a thing you *know*," says the venerable Dr. Then turning to the window where the sun was throwing in his mellowing light, he exclaimed, "the sun is shining, and you *know* it, and now do you want the *evidence* of it." Father M—— enjoys perfect love, and he *knows* it, but he wants the evidence of it. But let me tell you father M—— just what is now wanting to bring you into the glorious conscious enjoyment of this experience — it is to confess with your mouth what you know your heart now believes, for it is with the *heart* man believeth, and with the mouth confession is made unto salvation. It is the fire of perfect love kindled in the soul, and we must give it vent, if we want it to burn to a mighty flame."

The conversation with Father M—— paused, and a social meeting of intense interest commenced, during which several were saved from all sin and others received justifying grace. Father M—— sat apparently drinking in the streams of salvation, little doubting we imagine but that he loved God with all his heart. But now that others of his tent's company had received the sanctifying seal, we felt yet more anxious that his testimony should be more explicit.

With an humble dependence on the Spirits aid we turned to the venerable patriarch and said,

"Father M——, remember it is not Adamic Perfection, nor Angelic Perfection, but *Christian* Perfection that we have been talking about—we of ourselves cannot present a perfect sacrifice. Without Christ we can do nothing. Our offerings are polluted. We cannot so much as think a good thing, much less incite a good desire or a holy emotion or perform a right action. Our good is *all* divine. It is only as our offerings are presented through Christ that they *can* be "holy acceptable." We every moment *need* the merits of Christ's death. And it is because we need it that it is every moment available. But while we every moment present ourselves a *living*, that is, a *continual* sacrifice to God through Christ—Christ as our High Priest takes these poor sin polluted offerings, and through his *all cleansing* blood presents them "holy, acceptable"—for an offering pre-

sented to God through Christ is holy, acceptable. How *can* it be otherwise in view of the *medium* through which the offering is presented. Who would dare to say otherwise than that the blood of Jesus cleanseth from all unrighteousness. It is a divine declaration, a truth to be believed and therefore sinful to doubt. It is only for us to know that we present *ourselves* wholly to God through Christ, to know that the blood of Jesus cleanseth us from all sin. O, the infinite efficacy of the blood of Jesus. It is not the worthiness of the offerer, or the greatness of the gift that he presents, that makes it holy and acceptable, but it is the all cleansing efficacy of Jesus' blood. Why, Father M——, if the guilt of the world could be accumulated and laid upon your head, it would only be for you to come to God through Christ and at once prove that the blood of Jesus *cleanseth*—not that it can or will but cleanseth *now*—just while you now present yourself, it *cleanseth*. Do you not see, Father M——, it is a Perfection that comes by our every moment presenting ourselves to God through Christ? Not necessarily a perfection of knowledge or a perfection of wisdom, but a perfection of love; loving God with all the heart. Not but that we may love him more as our powers expand, but loving him with all the heart *just* now, and *just* as we are, and while we thus present ourselves every moment *through Christ*, we are unto God a sweet savour of Christ, and the offering is accepted as *perfect through Christ*. We might have proceeded, for our own mind was filled with the glorious vision of Christ as a perfect Saviour, but father M—— could hold his peace no longer, and cried out,

“Is that all? Why, that is what I have been doing for years. O praise the Lord! Praise the Lord!”

“Yes, my dear father M——, that is all, and for years past you might have been witnessing that the blood of Jesus cleanseth.”

Father M—— saw it all, but he had given the fire vent, and it burst out into a flame of intense raptures, and we left father M—— hours after, the flame of love rising higher and higher, he having testified before hundreds in an unequivocal manner, to the enjoyment of perfect love, and of Christ as his Saviour from all sin.

SELECTED

CONSECRATION TO GOD.

FROM RELIGIOUS TELESCOPE.

Christ and the necessities of a dying world call for a grade of piety that with infinite cheerfulness will consecrate *all*, not in word, but in deed and in truth. The soul, all we call us, must be offered a holocaust upon the altar, while the great High Priest Himself shall apply the fire, and the offering ascend to God. Alas, how many say, Lord I will follow thee, but first let me go and attend to these home matters, and all with a lingering for earth that vitiates the whole. Paul is a model of devotion; and thousands of such are needed. "Lord, what wilt thou have me to do?" came from his heart, and it was ever after sweeter than life for him to do it. Such consecration is not for Paul and Barnabas, for the minister and the missionary, but for the whole church of God. Earth's redemption lingers because it is so seldom found. God can accomplish but little with our present earth-born piety. It does not act; and if it did, dying souls need to be converted to an essentially higher Christianity; the stream will rise no higher than the fountain. Our piety is not sufficiently spiritual; it rests too much in the external. It is not as it should be, pure and purifying. It leaves too much alloy in the soul, too much that is spurious in the church. It should deeply, controllingly, move all the faculties of the soul to go out after God as well as to save perishing men. O for a grade of piety that covets not earth but God; that cherishes not pride and the flesh, but the Holy Ghost; that sickens at worldly prosperity and loathes increase, if Jesus withdraw his smiles and his love; that has no sympathy for any thing beneath the sun only as God is in it; that pines in sorrow if Jesus withdraw, but shouts with ecstasy if He take the throne of the soul; whose whole being sings in harmony with dying love.

RELIGION is such a belief in the Bible as maintains a living influence in the heart.

THE BRITISH CONFERENCE.

A Brother from a neighboring city, kindly furnished us, some months since, with an extract from "*The Annual Address*" of this body "*to the Methodist Societies of Great Britain*;" which by some means or other, failed, at the time, to receive insertion. We regret the delay, but feel persuaded that it will be perused even at this late date with deep interest by our numerous subscribers. It is really heart cheering to see with what tenacity our British brethren cleave to the ancient landmarks. The doctrine of entire sanctification holds its appropriate place in this address, and its experience is enjoined with the same zeal as that of the other cardinal doctrines of Methodism. Let us imitate their example and watch with equal jealousy over the precious legacy left us by our venerable founder. We join our Brother Wilton in the hope "that some half persuaded ones may be induced" by its perusal "to seek the blessing of entire holiness."

"We would remind you of the importance of acquainting yourselves correctly with the Doctrines of the Gospel which you profess to believe. We refer, particularly, to the doctrines of *justification by faith*, the *direct witness of the Spirit*, and *entire sanctification*. These truths are explicitly taught in the Holy Scriptures, and are explained and defended, in the clearest and most convincing manner, in the excellent writings of the Rev. Messrs. WESLEY and FLETCHER; which we cannot too frequently recommend to your serious attention, and repeated perusal. The statements which they contain, the arguments which they allege, and the spirit they breathe all mark them as a rich and invaluable repository of religious knowledge. To our people they are an "estate forever," and we are persuaded that the more they are examined, the more will the great truths which they enforce be valued and received.

While you strive, however, to obtain clear and scriptural views of the doctrines, you profess, permit us, dear brethren, to exhort you, with all earnestness and affection, to apply them to your own hearts. Are these truths *felt* as well as *known*? Are they *enjoyed* as well as *received*? Can you say that "being justified by faith, you have peace with God, through our LORD JESUS CHRIST?" Can you testify that you "have received, not the spirit of bondage again to fear; but the spirit of adoption whereby we cry, Abba, Father; the spirit itself bearing witness

with your spirits, that, ye are the children of God ?” And are you “forgetting those things which are behind,—reaching forth to those things which are before,—and thus “pressing toward the mark ?” On this subject we cannot but be “jealous” concerning some “with a godly jealousy.” Most of you, we trust, retain your confidence in the mercy of God, and continue to “hunger and thirst after righteousness ;” but we fear lest any should settle into a state of spiritual indolence and indifference, and forget that “God hath called them unto” entire “holiness.” Remember, dear brethren, that this is one of the greatest privileges which have been uniformly and distinctly announced to you by that ministry under which you sit : consider that while you neglect it, you are not only making no progress, but are sustaining serious loss, and are *imperceptibly* perhaps, but *certainly*, declining in the “life of God,” and reflect that even in *seeking* this blessing, you are, in an eminent degree, *saved* ; saved from indifference, from unwatchfulness, from carnal security ; and that “He is faithful, who hath promised a full salvation,” who also will “bestow it on all that diligently and perseveringly seek it.” “Having the promises” with which the scriptures abound on this subject, “let us cleanse ourselves from all filthiness of the flesh and spirit,” perfecting holiness in the fear of God ; that we may be “vessels unto honor, sanctified and meet for the Master’s use.” God grant that, with respect to all spiritual blessings, you may, “so perfectly and without any doubt, believe in His Son, *Jesus Christ*, that your faith in His sight may never be reproved.”

Faith and hope are but the scaffolding to support the house, while the house itself, the glorious superstructure, is love—love to God and man.

We carry an atmosphere with us, and either raise or depress the religious temperature of the community ; we are ice-bbergs to chill, or central fires to warm.

THE PRESCRIPTION.

"This is for your health."—Acts. xxvii. 34.

Bodily health is a great blessing, and should not be trifled with ; but all means likely to preserve it should be attended to. To this the Apostle refers, and recommends the ship's company to take some meat, because it was for their health. Spiritual health is an invaluable blessing, and should be more carefully attended to. Unless the graces of the Spirit are in vigorous exercise, and the duties of religion are our delight, we are not in health ; there is some sickness, and we need the physician's care. To preserve health where it is, or restore it where it is not, attend to the following prescription. It is valuable ; it is important : because "it is for your health."

First, you must take *exercise* : and I recommend that you *walk* daily in the paradise of God's word : that you *work* in the vineyard of God's church : that you *bathe* in the fountain of redeeming blood : that you keep up *fellowship* with lively christians : and that you *exercise all the graces* of the Spirit. Attend particularly to these points, for, "it is for your health."

Second, pay attention to your *diet* ; let your food be the best ; the bread of life and the living waters of salvation are recommended ; they satisfy and sanctify ; they make healthy and keep healthy : be sure you take *sufficient* ; a little will preserve life, but much is necessary to health : take your food *regularly*, for regularity is important ; you cannot "prosper and be in health" unless you live upon Christ, and live upon Him every day.

Third, as to your *medicine* : it is made up of the bitter herbs of disappointment, losses, crosses, temptations, bereavements, troubles and trials of various sorts ; it is very unpleasant, but very profitable ; unless taken, and taken pretty freely, you will be laid up with idleness, carelessness, anxiety, pride, or selfishness ; but this medicine is intended to prevent or remove these evils. Your heavenly Father will *prepare* it : divine Providence will *present* it : you are to *beg* the divine blessing upon it : *take it* and *expect* benefit from it. Do not despise your medicine, for "it is for your health."---*Book that will suit you.*

Christian Experience.

LETTER TO DR. BANGS.

Our readers cannot fail to be interested in the following communication. It was addressed to Dr. Bangs, and was evidently not intended by the writer for the public eye. It has been kindly furnished us, however, from a conviction that it will be the means of encouraging those who are travelling in the "King's high way." The Doctor's note accompanying this communication has been mislaid.

MY DEAR BR. BANGS :

When I look back upon the past, I find these lines perfectly applicable to my experience,

"God of my life, whose gracious power,
Through various deaths my soul hath led,
Or turned aside the fatal hour,
Or lifted up my sinking head."

"Deep answereth unto deep, at the noise of thy water-spouts, all thy billows, and waves have gone over me." The cup of grief have I drank to the very dregs. "Lover and friend hast thou put far from me, and my acquaintance into darkness." Yet, in all these trials I could say from the depths of my soul, "Jesus doeth all things well." He has borne me up in the hollow of his hand, and "made all his goodness pass before me," and while the shade of sorrow compassed me about, and veiled the charms of this beautiful world, the glory of God shone upon my path-way, and opened a higher and holier way through this vale of tears, "by the blood of the everlasting covenant," "which the vulture's eye hath not seen, nor the Lion's whelp trod." But I could say unto my God,

"Woulds't thou have me suffer on,
Father, let thy will be done!"

His promises I found sure, and in no one instance have they ever failed me. For in him is no variableness, neither shadow of turning.

To day my private altar has been made glorious, by reason of

the divine presence which overshadowed it. My heart was dissolved like wax before a consuming fire, and my eyes ran down with tears of gratitude, at such amazing condescension!

I feel thankful for the privilege of opening my heart to you, because there is a response which now seems to react in heavenly vibrations, as I touch the chords of that harp, ever tuned to the name of Jesus.

O, why is it that our Church is not more alive to its high and holy privileges? This divine union even in writing to a friend so far off, seems to enkindle a flame, and give a fresh impetus to my thoughts, and pen. O, what raptures shall we know when we meet around the throne above?

How delightful! how soul-inspiring it must be, to live in such a community as yours, where souls of one spirit, can meet together in perfect harmony to worship God in spirit and in truth. The windows of heaven must be opened, and showers of grace fall upon those heaven-born souls, as they wait for the precious drops descend from the throne above in answer to the prayer of faith.

I can realize in some measure what the Psalmist meant when he said, "As the heart panteth after the water brooks, so panteth my soul after thee, Oh, God. My soul thirsteth for God, for the living God." Glory be to his holy name! Jesus lives, and daily makes intercession for his children. He knows our frames, and remembers we are but dust, — and as a father pities his children, so he pities us. It is this great salvation from sin, in which the beautiful manifestations of divine love are unfolded in all the perfections of loveliness, suited, and adapted to our wants, capacities, and infirmities. I am at times severely tempted by a sense of my unworthiness to be made a partaker of this great blessing, — but in God's light, we see light, — and so clearly are my defects seen in the rays of Christ's sunbeams, that I shrink from myself, and am ready to cry out, What am I that thou shouldst thus visit me?

" 'Tis love! 'tis love! thou didst for me,
I hear the whisper to my heart,
The morning breaks, the shadows flee,
Pure universal love thou art,
To me, to all thy bowels move,
Thy nature, and thy name is love!"

“He that dwelleth in love, dwelleth in God, and God in him.” “There is no fear in love, but perfect love casteth out fear.” I never saw such amplitude in this great atonement, as now — and the life of faith so indispensable to the perfection of the Christian character. We must believe that God is — and that he is a rewarder of all who diligently seek him. How sublime the thought, to worship the Lord in the beauty of holiness! I would say in the language of the Poet,

“May every act of worship be,
Like my espousals, Lord, to thee.”

What a holy consecration! What a child-like simplicity of entire confidence and trust in God! Faith penetrates the veil of outward things and brings down a ray of glory upon the expansive soul which grasps after God, and breathes the atmosphere of Heaven. Bless the Lord! This inward, hidden life! Oh! how it flourishes in the courts of God’s house, for his temples we are, for he has made us, not we ourselves.

What interminable shades of beauty, are unfolding day by day, in this vast unbounded field of divine beatitudes. “Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,—think of these things.” What a world for thought, for deep and holy thought! After a consecration of all our powers to God, to cultivate and improve every faculty he has given us for his glory, to have no will of our own, but be

“Less than nothing in his sight,
And own that Christ is all in all.”

To me it appears strange that there should be any division of sentiment on this subject, so plainly taught by the founder of our Church; but it is so, multitudes differ on this peculiar feature of Methodism. All Wesley’s writings and hymns, breathe the same spirit. There is a depth of divinity in them, upon which the soul seems to get loose from earth, and launch away from the boundaries of this lower world, into the ocean of unfathomable bliss in vast eternity. There is no metaphysical labyrinth for mind to be lost in its mazes without a clue — but all is solved in one idea, Jesus Christ came into the world and died for sinners. “If ye abide in me,” he says, “and my words abide in you, ye shall ask what ye will, and it shall be done unto you?”

“Herein is my Father glorified that ye bear much fruit.” Shall we not, my Dear Br., as you say take him at his word? “He giveth liberally and upbraideth not.” While I am writing, my heart has felt those melting touches of divine sensibility which caused the disciples when going to Emmaus, to exclaim, “Did not our hearts burn within us, while he opened to us the Scriptures by the way?”

O, that I could enjoy the high and holy privilege of your weekly meetings. I should be willing to learn in silence from such sources of spiritual intelligences. What a company! What a spiritual nucleus of stars differing from one another in magnitude, yet all receiving light from the central sun of attraction, around which they revolve, reflecting light and brilliancy from its rays. Yet he is here; in this void waste, around my holy shrine of worship, he lends a listening ear to my prayers, and from his immense fullness pours his rich streams of mercy upon my unworthy soul.

O! do write me soon, and forgive my intrusion upon your time, if it is so. Most affectionately yours,

S. B. T.

ORIGINAL.

EXTRACT FROM CORRESPONDENCE.

The following we take from a letter addressed to us on business. The writer is attending one of our Institutions of learning, where she is endeavoring to qualify herself for the Missionary work. Let not the reader fail, in perusing this fragment of experience to raise the heart in supplication for a blessing on this chosen instrument.

Perhaps you would like to know how I have been prospering since I saw you last. My heavenly Father has been dealing gently with me, for which I praise Him. I went to the leafy temple of God,* trusting all in Christ, determined to know and do the will of my Master in all things. My soul was abundantly blessed. My capacities for enjoying the blessings of Heaven were enlarged. O, what unutterable depths of love

* The Camp-Meeting at Eastham.

my soul bathed in whilst there! My pen is a worthless instrument in attempting to describe the work that has been wrought in my poor heart. I loved my Saviour before, but 'O, I love Him *more* now. I feel willing to bear every cross. On the Saturday evening when in your tent, we entered into the solemn vow proposed by Br. Harris, crosses were presented to my mind which I never realized before. But oh, how light they now are! I feel that I could go to the end of the earth to tell the story of the Cross—to proclaim a full salvation. Blessed theme! It is my meditation by day and by night. My soul swells unutterably full, while I write of the gentle dealings of the Holy Spirit with me, since I saw you on the steamer St. Lawrence. Weeks passed without scarcely an intervening cloud. I have had but few temptations, and in those an abundant deliverance has been vouchsafed. A week ago last Saturday evening, Satan seemed to have devised a new method of assault. It seemed to be wholly characteristic of himself; it was so fiendish.

“He came of hellish malice full,”

and sought to turn me aside. Yet he fell into his own snare; for while I walked in the fiery furnace “the form of the fourth” was with me, and a most glorious and perfect victory was given. My garments are undefiled and spotless as before. I think I never had a more severe trial in my life; yet I bless God for it. It has worked out for my good. I clung more closely to my Redeemer than ever. I retired to my room and renewed my consecration vows again; and Jesus met me in a gracious manner, and drew me into more intimate union with the Triune Deity. Thus time wanes away; and I find myself “leaning upon the arm of my Beloved, as I come up out of the wilderness.” I have the fullest assurance every hour, that “my Beloved is mine and I am His.” *Glory!* GLORY, be to the Lamb! It is all of grace, unmerited and free! My heart vibrates with gratitude, when I look back upon the fearful pit from which I was taken. I pray that God may “keep me as the apple of His eye” unto the end. I expect that He will do it, for I cannot honor and glorify Him in any other way. Pray for me, my

dear brother, that I may be ever closely sheltered by the bleeding side of my Redeemer. I feel there is safety alone in Jesus. I think I am learning to lean upon Him more fully every day. "Bless the Lord O my soul; and all that is within me bless His holy name."

ORIGINAL.

SELF-EXAMINATION AND PRAYER.

Blessed Jesus do I love thee?
Am I sure that thou art mine?
Does my faith and spirit prove me
Sure to be a child of thine?
What more, Jesus, can'st thou give me
To assure my faith in thee,
If I still refuse to have thee,
Thou can'st do no more for me?

Have I bathed within that fountain
Open'd in thy precious blood?
Has my guilt though like a mountain,
Sank beneath that crimson flood?
Search me, O thou searching Spirit,
Try me by thy faithful word,
If indeed I do inherit
All the graces of my Lord.

Vain will be a high profession,
If my soul has stains within,
Nought but Jesus in possession
Can destroy the man of sin.
Come then Jesus by thy Spirit,
Every doubt and stain remove;
Grant me faith to claim thy merit,
And enjoy thy perfect love.

U. B.

AUGUSTA, N. Y.

"Delightful is thy love, O Lord Jesus, beyond all pleasure, more precious than much fine gold, and honorable above the thrones of the mighty! The world languisheth and fadeth away at thy presence, whose beauty is immortal, whose treasures diminish not, and whose glory endureth through the unnumbered ages of eternity."—*Horne*.

Editorial Miscellany.

EDITORIAL CORRESPONDENCE.

REV. AND DEAR BROTHER:

"Very early in the morning, and while it was yet dark," on Wednesday, 13th inst., I took my leave of my beloved home in Binghamton, N. Y., for a tour through Canada West, and several of the Western States. The Syracuse and Binghamton R. R. not being quite completed, I was obliged to adopt the circuitous route *via* Ithaca, Cayuga Lake, &c., to reach Syracuse. From Syracuse we ran down to Oswego, a large and growing town—a city indeed already—standing at the mouth of the river of the same name on Lake Ontario. I was here introduced to the family of Rev. L. D. White, Pastor of the West Church, in O., who, together with his kind lady, learning that I had taken lodgings at the hotel, insisted that I should change my quarters and become their guest for the night. We had a brief but pleasing season of christian intercourse. How easily, how sweetly and how soon do christians become acquainted. We had known each other before only by the hearing of the ear, and yet an interview of a few hours was sufficient to generate a cordial and mutual attachment. Bro. W. had a service to attend in the evening for his neighbor, Dr. Condit, and he urged me to preach in his stead. I consented, but finding myself somewhat ill towards evening, requested to be excused. This fact is named partly to show you that I have some moderation, and that the repeated cautions of my colleague and of my family, to take care of my health and not by excessive labor to "die before my time," are not all lost upon me. But O, what a privilege it is to preach Jesus and the resurrection. For some time before I entered the ministry, I had a strange dread of the work—just such a dread as some of the young men have who take the Guide, and who have hardly dared to enjoy more than a minimum of grace lest the light should shine with unwelcome clearness along the path of duty. For myself I remember yet the keenly distressing struggle between conscience and inclination; and I remember, too, the moment when I yielded to the convictions of duty and said, "I will." It was the crisis of my history. My feet had well nigh slipped. Worldly prospects were flattering. An honorable and lucrative business was before me. Satan had induced me to believe that it was *humility* to talk of my incapacity for the work to which I *knew*, by convictions wrought in my mind by the spirit of God, he had called me.

A certain sort of fear of the path of evident duty, I hardly knew on what account, at length impressed me. My spiritual strength waned, for as faith gives strength, so weakness comes of fear. I was unhappy. I was in the dark. I was at one time on the point of consummating an engagement which would have resulted in the error of a lifetime—probably in the loss of my soul. *Just where I was then, many a young man in the church is now.* The alternation is with them as it was with me. "*Preach the gospel or be lost.*" Does such an one read these lines? O, my brother, I beg of you for your soul's sake, go down on your

knees even now, before you close this pamphlet, and have done forever with this controversy with God. You will be *lost* if you do not obey God, and the misery of souls who shall perish through your neglect to warn them, shall be heaped upon you forever. Yield *now* to your convictions. Say "*I will.*" Then shall begin to return to your arm, now palsied by irresolution, the power to deal a telling blow on the kingdom of darkness. The light shall come back. The fire of love shall kindle. Duty shall relish keenly; and the soul, leaping up from its torpor, shall dance in the joy of a felt salvation. With humility and perseverance you shall make achievements too—achievements such as a good man or a good angel might covet. Honors shall be given you. Honors such as God can give a man. Honors so pure, so high, so spiritual that the world can neither confer nor appreciate them, as a brute cannot appreciate astronomy.

But whither am I travelling? The knowledge I have of the great want of laborers in all our churches, and of the fact that there are many persons grieving the Spirit by refusing to enter the field, has led to this long digression.

I will not say, "*pardon it,*" but will ask you to pray that it may meet the eye of a brother here and there to whom it may be applicable.

I will only add, for years past the salvation of the gospel has been sweet to my soul, and the words of the gospel have tasted sweet in my mouth.

Glory to God, forever, for the privilege of being a messenger from the court of Heaven to this rebel world!

B. W. G.

Toronto, Canada West, Sept. 30, 1854.

REV. BRO. DEGEN:

On the next morning after my arrival in Oswego, I took an early leave of my kind friends, bro. White and his lady, and stepped on board the "Niagara." At 3 P.M., we landed in Kingston, C. W. Our dear bro. Jenkins, to whom I bore a note of introduction from yourself, was absent on business, and the several letters which had been addressed him, announcing my intended visit, had not been received by his family. The circumstances were exceedingly embarrassing, but any considerable degree of mortification on my part was prevented by the great courtesy of my reception and the abundant hospitality which was tendered me by his excellent wife. Bro. J's return to his home on the day before I left, afforded me an opportunity for a brief but pleasing acquaintance. On Tuesday, Sept 19th, I left Kingston for Toronto, taking Cobourg and Port Hope in the way. Cobourg is the seat of Victoria College; the only institution of learning which the Wesleyans have in Canada. The buildings are finely located and present an imposing appearance from the village. They are now undergoing extensive repairs, under the supervision of Rev. Mr. Rice, the financial Agent of the School.

A gracious revival was enjoyed in the College last winter, I am informed, and the indefatigable Pastor at Cobourg, Rev. Mr. Davis, is looking and laboring for yet greater things during the present year. I believe he will not be disappointed.

Toronto contains now some 50,000 inhabitants. It is the most important city on the north shore of Lake Ontario, and is very rapidly growing. We have five churches there, including one not yet entirely finished, within the city; and another recently dedicated at Yorkville, and which stands a few steps beyond the corporation line. The Rev. Mr. Caughey held a revival meeting in T. several years ago, at which the number of persons who were either justified,

reclaimed, or sanctified wholly, was about 2000. To a great extent the fruit remains unto this present—"but some are fallen asleep." There are a great many men of strong faith in Toronto. I was happy to see the indication that a considerable share of the *wealth* of the place is in the hands of men who are disposed to use it to the glory of God. Alas, that there should be so few christians in the world who properly estimate the value of *money*, as a talent entrusted to his servants by our Heavenly Father, for the accomplishment of the great ends of the gospel, in the salvation of man.

The Camp Meeting for the Brampton Circuit, was held at a distance of about 24 miles from Toronto. It commenced on the 29th of Sept, (Friday) and closed on the following Wednesday. There were 25 preachers present, and they labored together with great harmony and efficiency. I am exceedingly pleased with one peculiarity among our Canadian ministerial brethren. They keep the subject of entire sanctification as a *distinct blessing*, constantly and permanently before the Church. They preach it more or less in every sermon, and whenever a call is made to the altar the two classes, namely, seekers of pardon and seekers of purity, are invariably called forward and directed to different seats. A consequence is that the number of members who enjoy perfect love is large, and the conversion of sinners is looked upon as something to be expected at every meeting.

The singing is invariably performed by the whole congregation, led by the choir and organ. I have not found a congregation in Canada who come to church without hymn books, and then get up and whirl round, turning their backs to the pulpit to look at a half dozen pert youngsters in the gallery; and I have not found a choir of singers who appear to think that they are to perform a part of the worship for the congregation and then remunerate themselves by whispering and laughing during the rest of the service. The tunes are, properly speaking, *sacred music*. I haven't heard a tune in church that reminded me of "Yankee Doodle," since I have been in Canada. As might be expected where all sing, the artistic execution will not bear criticism as well as where a select company perform the piece alone. I have heard no discord except in a single instance, and that was in the choir itself, but there is a tendency to *drag* in every congregation with which I have worshipped. This tendency might easily be arrested by an occasional caution from the pulpit; but, as it is, this part of public worship is inconceivably more solemn and impressive here, than it is among us in the middle and eastern States. Kneeling in time of prayer is uniformly practiced by all members of the church and their families, wherever I have been, thus far, in Canada. The other good old practice now so nearly extinct among us, of kneeling and spending a few moments in private prayer, on entering the church, is yet universal here. I am no stickler for a usage merely because it is old, but when a custom has a basis in plain, common sense and the fitness of things, I am tenacious of it. The people here seem to think, if it is proper that the minister should kneel down on coming into church, and plead for *help to preach*, it is proper for them to kneel down and pray for *help to hear*. I think they are right in this. They certainly are helped to hear; for I have no where else so invariably met attentive and devout congregations. They appear as if every person had come to church on purpose to worship God.

On the other hand, the Church in Canada would profit by imitating the example of their American brethren in several respects.

Their attention to the Sabbath School interest I should say is less thorough

than ours. They are sadly behind in the matter of temperance ; they are not active enough in the circulation of literature, and they have but a single literary institution, I am told, in all Canada. This is Victoria College, at Cobourg, at which institution its friends hope to collect some 300 students during the current year. This would be but about one tenth the number of students who were taught in the several Conference Seminaries of the State of New York last year.

The Canadian Churches excel the American again in the adequacy of the support they give, and the deference they pay to their ministers ; as also, in the amount they raise for Missionary purposes annually.

In a word, there are valuable lessons which each of us may learn of the other. May the Lord give us meekness enough to be learners.

Yours, faithfully,

B. W. GORHAM.

Hamilton October 7, 1854.

THE LADIES REPOSITORY.

BE YE HOLY.

In the "Editor's Repository" of the October number of this deservedly popular periodical, we have a sermon on 1 Pet. 1, 15, 16. "*But as he which hath called you is holy so be ye holy in all manner of conversation ; because it is written be ye holy, for I am holy.*" The subject as it appears to us, is one of vital interest and importance to the Church, and its frequent agitation in our public journals we cannot but regard as an omen for good. It was with no ordinary interest that that we sat down to a perusal of the above named discourse, but we confess on reaching its close we have felt greatly disappointed. Amid many excellent thoughts, to which every true lover of holiness will cordially assent, the Editor in describing "*the manner of attaining*" it says :

4. "The reception of this holiness is an instantaneous work, so far as regeneration is concerned, and the removal of all guilt.

"It is received by faith, which produces its results the moment it is exercised. We cannot conceive of a sinner half pardoned.

5. "This holiness is matured by gradual growth being strengthened by exercise. The idea that men are rendered complete in holiness by a single act of faith in a moment is dangerous.

"It must stop all efforts at progress, the moment they conceive they have got the blessing."

It is very possible that we may misapprehend our brother's meaning, but we cannot avoid the conclusion that his language is calculated to convey a theory at variance with our standard writers, and with what has been acknowledged a leading article in our denominational creed.

Passing over the first paragraph which we quote merely to show the connexion with what follows, let us glance at the following language. — "*It (i. e. Holiness) is received by faith, which produces its results the moment it is exercised. We cannot conceive of a sinner half pardoned.*" Is there not here a confounding of the work of justification and sanctification — of pardon and our

renewal in the image of God — of the work wrought *for* us and the work wrought *in* us? We cannot, it is true, conceive of a sinner half *pardoned*, but we can conceive of a soul cleansed or *sanctified* but in part, while it enjoys complete acquittal from all past actual transgressions.

The two remaining paragraphs are to our mind much more objectionable, as conveying a sentiment in direct opposition to our acknowledged standards. We will not analyze our brother's language, preferring that he should explain his own meaning; — but we will satisfy ourselves with simply quoting a few extracts from Mr. Wesley's "Plain account of Christian Perfection," and leave the reader to draw his own inferences.

Q. "When does inward sanctification begin?"

"A. In the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time a believer gradually dies to sin, and grows in grace. pp. 48, 49.

Q. "Do they not (i. e. the newly justified) gradually die to sin and grow in grace, till at, or perhaps a little, before death God perfects them in love?"

A. "I believe this is the case of most but not all. God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his will, before they are either justified or sanctified; but he does not invariably adhere to this; sometimes he cuts short his work: he does the work of many years in a few weeks; perhaps in a week, a day, an hour. He justifies or sanctifies both those who have done or suffered nothing and who have not had time for a gradual growth either in light or grace. And, 'may he not do what he will with his own? Is thine eye evil, because he is good?'

"It need not, therefore, be affirmed over and over, and proved by forty texts of Scripture, either that most men are perfected in love at last, that there is a gradual work of God in the soul, or that generally speaking, it is a long time, even many years, before sin is destroyed. All this we know: but we know likewise, that God may with man's good leave, 'cut short his work,' in whatever degree he pleases, and do the usual work of many years in a moment. He does so in many instances; and yet there is a gradual work, both before and after that moment: so that one may affirm the work is gradual; another it is instantaneous, without any manner of contradiction. pp. 125, 126.

Q. Is this death to sin, and renewal in love, gradual or instantaneous?"

A. A man may be dying for some time; yet he does not properly speaking, die, till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin till sin is separated from his soul; and in that instant he lives the full life of love. And as the change undergone when the body dies is of a different kind, and infinitely greater than any we had known before, yea, such as till then it is impossible to conceive; so the change wrought when the soul dies to sin is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it. Yet he still grows in grace, in the knowledge of Christ, in the love and image of God; and will do so not only till death, but to all eternity.

Q. How are we to wait for this change?"

A. Not in careless indifference, or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it any other way, (yea, or of keeping it where it is attained, when he has received it even in the largest measure,) he deceiveth his own soul. It is true we receive it by simple faith: but God does not, will not, give that faith, unless we seek it with all diligence, in the way which he hath ordained.

"Prayer especially is wanting. Who continues instant therein? Who wrestles with God for this very thing? So, 'ye have not, because ye ask not; or because ye ask amiss, namely that you may be renewed before you die. *Before you die!* Will that content you? Nay, but ask that it may be done now; to-day, while it is called to-day. Do not call this 'setting God a time.' Certainly to-day is his time as well as to-morrow. Make haste, man, make haste! Let

Thy soul break out in strong desire
Thy perfect bliss to prove;
Thy longing heart be all on fire
To be dissolved in love!"

In alluding to his sentiments as expressed in verse, in the hymn commencing,

"Lord I believe a rest remains,"

he asks,

"Can anything be more clear than (1.) That here also is as full and high a salvation as we have ever spoken of? (2.) That this is spoken of as receivable by mere faith, and as hindered only by unbelief? (3.) That this faith and consequently the salvation which it brings, is spoken of as given in an instant? (4.) That it is supposed that instant may be now? that we need not stay another moment? that now! the very now is the accepted time? now is the day of this full salvation? And, lastly, that, if any speak otherwise, he is the person that brings new doctrine among us?"

We have quoted thus fully in order to show 1. The progress or degree of holiness which Mr. Wesley believed the newly justified soul to have attained. 2. The conditions, on which he believed the death of sin to be based, and 3. That so far from regarding this entire sanctification or death of sin, as a check to the growth of the soul in grace, he believed it to be promoted thereby.

It appears exceedingly strange to us that the *danger* of seeking holiness by "a single act of faith" has not been discovered until this late period in our Church's history. So far from its being regarded in this light by Mr. Wesley, we find him constantly laboring to correct the opposite error. In a visit to Edinderry, he informs us in his journal he "found some who had been long laboring in the fire, and toiling to work themselves into holiness. To show them a more excellent way," says he, "I preached on Rom. x: 6, 7, 8. They found this was the very thing they wanted; and, at the meeting of the Society, God confirmed the word of his grace in so powerful a manner, that many wondered how they could help believing." Works iv, pp. 129.

Nor was this an isolated case. His whole aim seemed to preach this as the glorious privilege of the Church.

These remarks are not designed to provoke controversy. Our work is not to dispute, but to persuade all within our reach to embrace this precious grace. And still we cannot see, what we regard one of the brightest features of our Church assailed, without at least a passing notice. We may have put a wrong construction on our brothers words: if so we shall be most happy to retract. However this may be, no one can be injured by the fragment of Wesleyan theology which we have given. Holiness is the marrow of the gospel — that which of all things else the church needs most to promote its efficiency. Let us acquire intelligent views of its nature, and labor to diffuse its influence throughout the borders of our Zion.

FRAGMENTS.

Faith, in its progress always carries the soul on to sacrifice itself to the will of God, and is not perfected but in the accomplishment of that sacrifice.

As distance diminishes objects to the sight, and nearness magnifies them : so to holy men their own faults appear greater than those of others ; and truth is not injured by expressions which humility suggests, because they speak their real sentiments.—*Heylyus' Lectures.*

Every place is alike to him who goes nowhere without God.

BOOK NOTICES.

THE BETTER LAND ; Or, the believers journey and future home. By A. C. Thompson, Pastor of the Eliot Church, Roxbury, Mass. *Boston : Gould & Lincoln, 52 Washington St.*

The spirit, style and theme of this book are such as cannot fail to recommend it to the lovers of good reading. As we propose in subsequent issues to afford our readers an opportunity to judge of its merits, by furnishing a few brief extracts, we will content ourselves at present with simply saying, that for the hour of meditation, in the midst of bereavement, or in confinement to a sick chamber, a more entertaining or profitable companion, apart from the Bible, cannot be found.

PRECIOUS LESSONS FROM THE LIPS OF JESUS : containing cautions, counsels and consolations for such of the disciples of Christ as are seeking to be like their Lord. By Rev. Daniel Wise. *Boston : for sale by J. P. Magee.*

Here is a lesson from the lips of the Great Teacher adapted to each of those trying states and conditions in which the disciple feels most the need of instruction. It is written in the Author's usual illustrative style, and gotten up in very good taste. It constitutes a pretty and valuable "gift book to a Christian friend."

IRISH AMY. Philadelphia : American Sunday School Union. *Boston : H. Hoyt, No. 9 Cornhill.*

This is the story of a little Irish girl, reclaimed from the influence of parents sunk to the lowest depths of degradation, and brought, through the efforts and influence of a Christian family, to a saving acquaintance with Christ. It is one of that class of books, which, while it cannot fail to interest, is sure to leave an impression on the mind of the most healthful character

ORIGINAL.

CHRISTIAN PERFECTION:

BY N. BANGE, D. D.

OBJECTIONS ANSWERED.

It is moreover objected that many of the saints mentioned in the sacred Scriptures sinned, and therefore it is inferred that all must inevitably sin while they live. It is allowed that some of them did sin, and that most grievously. Thus Moses "spake unadvisedly with his lips," at the "waters of Meribah-Kadesh," in taking that glory to himself which belonged exclusively to God; and for this sin he was denied the privilege of entering the promised land, notwithstanding he earnestly besought the Lord to permit him to lead the host of Israel over Jordan. But what are we to infer from this? That Moses always "sinned in thought, word and deed?" Why, then, is it not so said? Why is this sin so particularly noted, if it was his uniform practice? Nay, this sin was so opposite to the general tenor of his life, that it is marked as a blot upon his otherwise fair character, for which the waters of repentance and earnest prayer could not so wash away as to avert the punishment which God inflicted upon him, by prohibiting him the glory of leading the people of Israel into the land of Canaan — not that he was so condemned as to be excluded from the rest of God's people above. This instance, therefore, so far from proving the impossibility of his living without sin, that it proves directly the reverse. For why should a just God punish him for that which was unavoidable? It was an exception to the general tenor of his conduct, and not the rule by which that conduct was regulated. Besides, it is contrary to sound logic to draw a general conclusion from a particular fact. To judge, therefore, that because Moses sinned in one particular act of his life, that therefore not only he himself but every other saint must necessarily sin in every act of their lives, is a most illogical mode of reasoning, quite as much so as it would be to infer that because one person has been

guilty of murder in the United States, therefore all its citizens are murderers.

But David, the "man after God's own heart," sinned, and therefore it is inferred that all must sin. The fact is granted, but the inference is denied, for the same reasons that are assigned in the case of Moses. With what penitential sorrow did David confess his sin! With what tears and prayers did he beseech God to forgive this flagrant act of wickedness! Would he have done this if he had believed that his sin was unavoidable? It is allowed, indeed, that David sinned most grievously, and that God manifested his displeasure against David for this act of adultery, duplicity and murder, by sending war and bloodshedding upon his kingdom all the days of his life. Such are the effects of sin! And would a just, holy and merciful Being, place His creatures in such circumstances that they must unavoidably commit sin, and then punish them in so exemplary a manner for having so done? Punish them for what is inevitable! Let those believe and teach this who can believe and teach that God is unjust and cruel. But do not let those who believe that He is a God of love, ever propagate such a libel upon his sacred character! Such conduct is more befitting the malevolent character of Satan, than it is the character of the God of the Bible, the God of wisdom and love.

But Peter sinned in denying his Lord. Truly, he did. What then? Did he therefore always sin? Have we any account, except in the act of dissimulation for which St. Paul rebuked him, of his having sinned against God, after his noble confession of his love to his Lord and Master, as recorded in John XXI: 15-18? The same results would follow from the admission of this case, as followed from the false assumption that David and Moses always sinned;—and so also, from every isolated case found in the sacred Scriptures. They stand alone, and are left on record not only as an evidence of the impartial veracity of the historian, but as an awful example to warn us of the danger of sinning, lest we also incur the just displeasure of Almighty God.

But are there no examples left on record of an opposite character? What shall be said of Enoch, who "walked with God

three hundred years," during all which time he had a "testimony that he pleased God? Have we any account of his having stained his holy character by sinning against his God? What shall be said of Abraham, the father of the faithful, and whose "faith was accounted to him for righteousness?" I know not of any record of his sinning after that event, unless in the virtual denial that Sarah was his wife, by which he exposed her to the depredation of a lustful monarch. This, however, appears to have been a venial offence, covered up under the plea that she was indeed his sister, and therefore the act was not imputed to him as a sin. Hence his whole life was a remarkable illustration of the power of grace to preserve a man that receives and rightly improves it, "without spot and blameless." And did not Job pass through the severity of his trials, unscathed by sin? Is it not expressly said of him, after enduring all the temptations of Satan, answering all the sophistical reasonings of his mistaken friends, and contending with the strong tide of corrupt nature which set in against him, until he was entirely sanctified to God, that "in all this, Job sinned not, nor charged God foolishly?" Here, then, is a powerful example, in a certain sense, of that sinless perfection for which we plead.

And what can be said of Daniel, the "man greatly beloved," who refused to partake of the luxuries of the king's table, or to bow down to his idols, but boldly told him the truth by a faithful interpretation of the king's dreams, was delivered from the mouth of the lions, and passed through the fiery furnace unscorched, and was rewarded as the "third ruler in the kingdom?" After his renewal in the spirit of his mind, did he ever stain his character with sin? And what a long catalogue of worthies does St. Paul celebrate in Hebrews, xi, 17-38: "of whom the world was not worthy," because they were dead to its luxuries and glories, and where faith and works gave evidence that they were indeed righteous. The most of them passed through cruel mockings and scourgings, not only with persevering courage, and enduring patience, but untainted by the infectious influence of moral pollution. Why not then appeal to their deeds of saintly heroism, their unshaken fidelity to

their God, their unfaltering faith in His promises, their steady adherence to His holy cause, amidst scenes of opposition and cruel persecution, by which they have won for themselves a deathless fame. I say, why not appeal to these things as an example to stimulate the saints in our day to a faithful performance of their duty, and as a motive to induce them to exercise that strong faith in God's promises, "by which they are made partakers of the Divine nature." If here and there one of them sinned, and their aberrations are left on record for our warning, the greater proportion of them "held on their way," and thereby have furnished an evidence of the power of Divine grace to enable its possessors to triumph over the subtilties of Satan, to endure hardships as good soldiers of Jesus Christ," and to stand complete in all the will of God.

And if we look at the Apostles and Evangelists of the New Testament, we shall see the same virtues to admire, the same, with but few exceptions, holy devotion to the cause of God, the same humble boldness in publicly confessing their experimental faith in Jesus Christ. Hence one of them, which may be taken as an epitome of all the rest, professes his faith in the efficacy of the blood of Christ to cleanse him from all unrighteousness, and at the same time presenting his faith and holy living as an example for his brethren to follow:—"Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe: As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children."—1. THESS. II: 10, 11. If he had been guilty of any act of imprudence, even, much more of sin, would he have thus boldly appealed to them to bear witness to the *holiness* of his spirit and conduct—to the *unblameableness* of his life, and to the *faithful* manner in which he had discharged his ministerial duty in *exhorting* and *comforting every one of them* amidst their conflicts, and *charging* them with all earnestness to be "careful to maintain good works?"

And this, as before remarked, is but an epitome for the whole college of the apostles, and primitive evangelists, in which the writer claims for them the benefits of a uniformly holy life, and

a persevering diligence in the discharge of their ministerial duties ; and so confident was he in the truth of what he affirms, that he calls upon them to *bear witness* to the truth of what he writes, as they had seen it all exemplified before their eyes.

On the whole, therefore, I cannot but conclude, that notwithstanding some of the "holy men of old" sometimes deviated from the strict rule of right, and thereby gave evidence of the peccability of human nature, the greater proportion of them uniformly maintained the holiness and dignity of their character, and thereby gave evidence of the power of Divine grace to sustain, guide and comfort them, at all times, and finally to bring them off "more than conquerors," through the blood of the Lamb.

The aberrations of those who sinned, are left upon record to apprise us of our dangers ; and their forgiveness, after their penitential sorrow, is likewise mentioned to prevent despair in those who may be guilty of the like missteps, while the examples of those who uniformly persevered in faith and obedience are held up as models of excellence for our imitation and encouragement. Let us avoid the one, and imitate the other, and then can we say, at the end of our race, "*We have kept the faith, have fought the good fight, and henceforth there is laid up for us a crown of righteousness, which the Lord shall give us in that day.*"

THE REASON WHY THE HEART SHOULD BE KEPT. — "Out of it are the issues of life." Streams of *life* flow from it to bless and fertilize the moral world. It is the main-spring of all our thoughts and actions. If it is well kept it renders the journey of life pleasant, if not, misery and wretchedness will be the result.

LUTHER IN PRAYER. — Once I overheard him in prayer, but O, with what life and spirit did he pray ! It was with as much reverence as if he were in the felt presence of God, yet with as much confidence as if he had been speaking to a friend.—*Theodor.*

SELECTED.

PATIENCE AS AN ELEMENT IN A HOLY LIFE.

It is not often that we hear patience discoursed of in the pulpit, as an active and necessary element of the Christian character. It is rather looked upon as a passive element, and that only circumstances of affliction or misfortune call for its active exercise. But, when we turn to the Scriptures, we find that, in the enumeration of the graces or virtues which adorn the Christian life, and which are such component parts that all are necessary to give completeness to that life, patience does not occupy the last place. Saint Peter, in his exhortation, in the second epistle, chapter i, verse 5, makes it the central grace, virtue, knowledge and temperance going before, godliness, brotherly kindness, and charity following after. Saint James says, "Let patience have her perfect work, that ye may be *entire*, wanting nothing." Saint Paul does not hesitate to make it one of the crowning glories in the lives of the patriarchs, for he says, "Be ye followers of them, who, through faith and *patience*, inherit the promises."

The intimate connection that patience has with affliction, and from which proceeds its highest development, has led many to suppose that it has no connection with a Christian life that exists under prosperous circumstances. While we allow that the general definition given to it is not positively wrong, we claim that it takes in but a part of its scriptural meaning. We are told that "Patience is the calm endurance of evil for God's sake," and so it often is, and we have illustrious examples of it in the Bible. Now, as evil may be physical or moral, and much of this evil is beyond the reach of our power in any attempt at its alleviation, some have made patience to be a stoical indifference to physical pain, or a careless apathy to the surges of moral evil that deluge our land. We can readily conceive of a patience that, while it bows in meekness to these evils, is, nevertheless, actively engaged in thwarting them. Did David lack patience

during the sickness of his child, although clothed with sack-cloth and ashes, he made unceasing prayer, while a spark of life remained, for its recovery? Surely not. Did Paul lack patience when he appealed unto Cæsar? A close examination of this neglected Christian grace will compel us to acknowledge that there is something heroic in it. It sits as a queen among the virtues. Not cold and passionless, indifferent and lifeless, but calm and triumphant; bearing her fair shoulders naked to the lash, plied by the hands of iniquity, but staying not in her denunciations of sin.

God does not ask of us an insensibility to pain or sorrow, and, if we could so educate our nerves and our affections, as to make them insensible to the ills of life, we would not be the better Christians; nay, we would thwart the very end of our probationary state. There is no condition in life in which the Christian is to lay aside his activity; no grace interferes with a hearty co-operation with God for the salvation of souls. It is, then, specially to this point we would direct the attention. We would do away with the notion that patience is a kind of inactivity, and that any active endeavor against the evils which press upon us, represses the cultivation of this grace.

Patience is to be exercised both towards God and man. The psalmist says, "I waited patiently for the Lord and he heard me." But we are not to presume that, having once prayed, he then sat down silently, until it would please God to grant his request. Was not his patience proved by the continual application he made at the throne of grace, until the long sought blessing was obtained? Here is a point at which many seeking after God, and even some who have been justified, fail. They lack patience, and so, when their prayers are not immediately answered, they cease their efforts, and so fail of obtaining the pearl of great price. We find in the Scripture such phrases as these: "patience of hope," "patiently endured," "run with patience," "patient continuance in well-doing;" these all, as also those we have before quoted, indicate that patience subsists with activity.

Now, if we were called upon to define patience, it would be somewhat after this manner: It is the continued and unceasing

exercise of faith and hope in God, when we fail to realize immediately the end of our endeavors, and the effort, through God's grace, to bear in submission the ills of life, while we are earnestly striving for their removal. While we hear speak of it as an active virtue, let us not be understood to teach that it has any similarity to that distrust and rashness which is so ready to take the lead in efforts in opposing evil. No; we are quietly to wait the time of the Lord, but we are to wait His coming in the active use of the means which God has ordained. There is nothing incongruous in importunity and patience; indeed, the former is implied in the latter.

But we designed to speak somewhat of this as an element in a *holy* life, and would do so with minuteness, did we not think that the application of our remarks are to no small extent already made. In that training of the immortal soul for heaven, of which holiness is the ripe fruit, God, as in nature, works according to the laws of His own making. He has made patience to occupy a distinguished position, and play an important part in this great work. The purification of the soul, its separation from the world, its submission and consecration to God, is no matter of accident. God cleanses the dross from the pure metal, wrests the affections from wrong objects, in the most effectual way. The higher our views of Christian life, the clearer our conceptions of the holiness of the Divine character, so much the more our need of patience. We would bring the antagonistic elements into a harmonious whole, and have the will of God reign supreme. For this, we are to labor with all our might, and with all possible appliances, but our eyes will not see its accomplishment. The promise meets our eyes on the pages of the Bible, but its fulfilment is in the future; yet we are to labor as if we expected to join in the shout of triumph. This we cannot do, if we lack patience. To labor on, in the midst of discouragements, pre-supposes no small development of the Divine life. Here the ranks of *sanctified* souls show the truth of their profession.

There is a disposition in our day, arising from the character of the age, to press onward every object that claims our efforts

with great zeal, and this generates a disposition to become impatient if we do not immediately insure success. Some have ceased their efforts in the missionary cause, because the success of the missionaries has been limited. There is no prospect, say they, of ever converting the world in this way; let us try some new scheme. They lack patience. But they are not of those who have entered into that largeness of the Divine life that we call holiness. These have obtained a larger vision, and see the favor of God resting on their efforts; and, though they would be glad to see the world born unto God in a day, they are content to bide the time of God, redoubling their labors and their prayers. It is a peculiarity of our times that the physical sciences have been seized, as far as possible, by infidels, as an argument against our holy religion. They claim that they prove the Bible to be untrue, for they are antagonistic, therefore, nature being the work of God, its revelations must be taken in preference to the written word. This leads some to look with contempt upon the sciences, and others to remodel the divine word, to meet the theories of science. They both do wrong. It needs patience more than criticism, and God will, as he has already, in some instances, show that nothing true in nature conflicts with his word, that they are parts of the same harmonious whole.

Every Christian grace needs time and means for its development, and, unless patience has her proper place in the Christian life and system, these must always be of stunted growth and imperfect action. There is much in the ardency of a renewed life in its beginnings that the light of a more mature experience and better judgment will be called upon to restrain. Not only must the vine have the soil stirred about its root, and a support on which to lean, but the pruning knife must have its appropriate place, and arrest its exuberances. There is, therefore, much to be found in the lives of those who have taken upon themselves the profession of Christianity inconsistencies, calculated, not only to shake their faith in the individuals who make such a profession, but in religion itself. Now, there is a probability that time will rid the character of these

foul growths. But it needs patience, no less than wisdom, to give it the proper training.

Patience, then, is a most desirable grace, and should be earnestly sought after in all its fullness. There should be a constant endeavor to realize its highest developments, that it may glow in our lives no less than faith and love. It may be made no less an element of happiness than those luminous graces which are always looked upon as the highest adornment of the human soul.

How shall we obtain it? Is this the response of your soul? If so, the answer is by no means a difficult one. It is the gift of God, and to be obtained as all other blessings from Him, through faith in Christ. To reach its highest forms, however, there must be something more than asking, even if faith prompt the request; there must be an active exercise of the portion already in our possession. Does God give two, or five talents to that servant who fails to make a proper use of the single talent, of which he has made him a steward? You answer, no! You are correct; nor can you expect a perfect patience, without you are perfecting, by active exercise, that which you have already obtained.

The Scriptures should be your study, especially to acquaint yourself with the record of those, who, "through faith and patience, have inherited the promises." You may learn of them all, and see how wise it is not to shun affliction or trial, for, by these things, God is perfecting your character, and making you meet to be a partaker in the inheritance of the saints in light. Turn to the "patient sufferer" of Calvary and learn from him. He was made "perfect through suffering," and how God-like is that patience, that bears with the sins of this world, without dooming it to destruction.

Do not strive to cultivate this grace, at the expense of others, which are necessary to and make up a holy character. If you attempt it, your effort will be fruitless; or, if God could permit such a thing, it would be the highest folly. Faith never grows at the expense, or to the injury of love; they must expand and increase in conjunction. So, you cannot elevate

patience without you, at the same time, attend to the growth of the whole life. The great design is to make the man of God "perfect and entire, lacking nothing."

Do you ask: why then have you made it the subject of a special notice, and not written upon the development of the Christian character, independent of any of the parts of which it is made up? We answer: the completeness of the whole depends upon the completeness of the parts no less in themselves considered than in the mass, and not on the brilliancy of a single one. The brilliancy of one, if the others be imperfect, reveals the more plainly their defects. — *Beauty of Holiness.*

ORIGINAL.

RELIGIOUS MAXIMS

Having particular relation to the principle of LOVE, both as existing in the Divine Mind and in the human mind.

I.

"GOD IS LOVE," 1st *John*, 4: 16. He is love, without ceasing to be truth or justice. The word LOVE expresses his life, principle — the central and controlling element of His nature; and therefore, it is his truest and best name.

II.

As God is universal, He is the Universal Love. There is no place where love is not. He is not more present everywhere, than he is active everywhere; — always devising means of good — progressively adding good to good, and developing good from evil; — and always harmonizing with those who harmonize with Him.

III.

To be like God is to possess a love-nature. The first desire of the soul, whether it wishes to be wise or good, should

be, that it may experience spiritual *transformation*, and be formed anew, in the very centre and substance of its being, with a principle of holy benevolence. "Love is the fulfilling of the law." *Rom. 13 : 10.*

IV.

Love may dwell in a cottage, or walk behind a plough, or suffer in a dungeon,—but it can never dwell with falsehood, jealousy, selfishness or any form of malice and cruelty. Love, which is "a partaking of the divine nature," may be said, with much propriety, to be "God manifested in the flesh." Love is the *Christ*,—certainly in the most essential and important sense of the term,—of which the apostle speaks, when he says, "I live, yet not I, but *Christ* liveth in me.—*Gal. 2 : 20.*

V.

Love, when it has become a living reality, a central and life-giving substantiality in the soul, exerts an influence in every direction in man's nature. It is the enlightener of the conscience, the guide of the intellect, the regulator of the senses, the promoter of just and benevolent action. Its influence is felt in man's outward or material nature also,—in imparting strength, symmetry, and beauty to the body, as well as true moral and religious worth to the mind.

VI.

They who stand in the empire of love, are beyond and above the dominion of fear. In that calmness of mind, which is the natural result when "fear is cast out," they avoid angry words, and are not fond even of the excitement and ardor of debate. They have an inward teacher, and affirm in simplicity of spirit, what they have inwardly experienced, and without anxiety and trouble for the result, are willing to leave the acceptance or rejection of what they affirm, to time, providence, and God's gracious operation.

VII.

There is a great difference between the mere appearance and the reality of things. Human philosophy can, to some extent, teach us the *knowledge* of what is good. Self-interest and the various motives of worldly policy can often lead us to the outward action or the *doing* of good. But God alone, going beyond both the knowledge and the outward form, can teach us and enable us *to be* good.

VIII.

The Infinite love, in the exercise of his deep and changeless affection, is jealous of too much labor and care on the part of his children. It is a pleasure to the sacredness and intensity of his own benevolent nature, to take upon himself the business of soothing their sorrows and providing for their wants, so that when they are too anxious and careful for themselves, the distrust, which is necessarily implied in it, grieves Love's heart.

IX.

It is not more of the world's goods which we need, but more love. Love is born of God. It is a gift from his own essence ; and he will not leave those, into whom he has entered by his love-spirit, to any want or trial, which is not for their good.

X.

The ministers of God are the preachers of love ; and they are his *true* ministers, only as they have the heart to announce to others and to live personally Love's message. Love alone, in that essential element which constitutes the life-principle of God himself, can truly inspire the thought, the voice, the power of the preacher. Whatever proceeds from a selfish heart, whatever does not come from the God of love and is not accompanied with love in the heart, though it may be true in the letter, falls dead and powerless in its spiritual operation.

XI.

God was before man ; — love was before selfishness ; union before disunion. Man will be what he was in the beginning, by a restoration to God, to love and to unity. And it will be the natural and true order of things, that the restoration of associative or unitive principles in the mind, should be followed by outward or physical harmonious arrangements and association.

XII.

He who hath tasted the sweets of pure or holy love, knows its unspeakable blessedness. It has harmonized the soul with all that God is, and with all that God loves. And from that hour to be without it, would be unspeakable desolation. Knowledge would be without guidance ; and conscience without light. Existence would be deprived of its joy — eternity of its hope.

XIII.

Those who live in the strength of the Christian promises and hopes, cannot doubt that the advent of the new Jerusalem is near at hand ; — but it is reasonable to suppose, that it will come, in harmony with the method of Christ's coming, namely, with but little of outward and material manifestation. The spiritual, and not the material heavens, will be opened ; the communication between the visible and the invisible worlds will be spiritually renewed, and the brightness of the Golden City will be seen coming down from heaven ; when the true *love-spirit* — not the love of self merely, not the love of our family or neighborhood or nation — but the love of everything which is capable of being loved, shall enter into the world, and become its pervading life.

L. M.

"I cannot rest till pure within,
Till I am wholly saved from sin."

ORIGINAL.

FOR WHAT DID JESUS DIE?

BY MARIET.

This question so familiar even to the infant classes of our Sabbath Schools, may seem trite to the casual readers of the "Guide," and by them be only met with a look betokening the uninteresting character of the theme. But, "Christ is always new." If so, can His mission, so fraught with interest to the individual members of the human family be passed by as a theme unworthy of mature consideration?

For what did Jesus die? Why those agonizing groans—that bloody sweat—that vail-rending cry? Did they mean nothing? Was no *victory* gained on Calvary?

Man, created in the likeness of his Maker, and endowed by Him with the fearful power to obey or disobey, had dared to disobey the command of God and thus had incurred his wrath. Adam felt the withering curse of his offended God all through his being. His physical powers were smitten by the hand of disease; his mental perceptions dimmed, and his moral sensibilities paralyzed. The purity that had clad him like a robe of light was gone. The monster *sin* had with his consent entered that temple of purity, and dark depravity had displaced the inherent righteousness of his nature, so that nothing remained but sin. What was to be done? Unimpeachable veracity stood pledged, "In the day that thou eatest thereof though shalt surely die," and how could man be saved and God be *true*? Silence reigned in heaven while the adorable Trinity held council over the problem of man's salvation. But the expressive silence was broken. The mystery of man's redemption was solved. A plan was conceived in the Eternal mind, which was in its full development to meet the dreadful exigencies of both Adam and his race. Had man disobeyed, and by that disobedience incurred the penalty of a broken law? Jesus, in His own body on the tree received the avenging blow of Divine

wrath. Were Adam's physical powers dwarfed and mutilated by the hand of disease, and was his body a victim of death as a result of transgression? Jesus is the resurrection and the life: He died to redeem the body from the influence of disease and from the power of death. And when His mission shall be *fully* accomplished, the glorified bodies of His redeemed ones shall be restored to their primitive immortality. But, even here, while subject to disease and death, the good man outlives his disobeying brother, and who will venture to affirm that if righteousness were as universal as sin, the hand of disease might not be arrested to a very great extent, so that instead of premature decay, the gray-haired pilgrim should go down to the grave as a shock of corn fully ripe is gathered in its season.

Were man's mental perceptions dimmed, and his moral sensibilities paralyzed by sin? Jesus died to redeem him from even these misfortunes. Though while fettered with mortality the mind may traverse the paths of science at but a slow pace; yet, when mortal shall have put on immortality, it shall soar on tireless pinions and gather rich gems of knowledge from the vast universe of God. The moral sensibilities are reanimated by the life-giving power of the Holy Ghost descending — blood-bought gift — in answer to the intercessions of Jesus who died, rose, ascended up on high, leading captivity captive and giving gifts to men. Was Adam's inherent righteousness, his spotless purity, displaced by dark depravity? Jesus died to save him from *all* the *impurities* of sin, and to re-clothe him in a robe of light and purity, which though not his own, does make and declare him a meet guest for the marriage supper of the Lamb.

To accomplish this for the human race was the glorious plan of redemption. Divinity dwelt in flesh and with His own blood sealed the plan of mercy toward the fallen sons and daughters of Adam.

For what, then, did Jesus die? He died, O, precious truth! to open in the house of David a fountain for *sin* and for *unclean-ness*. Not only to redeem us from the curse of the broken law did Jesus die; but also to provide a fountain wherein the soul, all polluted by sin, might plunge and wash *all* its *stains* away.

Yes, care-worn pilgrim, thou hast for years been struggling with that "body of death" the moral impurities of thy nature—pride, selfishness, love of the world, impatience, unbelief, and every kindred evil — *thou* mayest be *saved* from *these*. There *is* balm in Gilead : there *is* a *physician* there who is as well able to *complete* as to *commence* a cure.

To the inquiry then, "For what did Jesus die ;" the glorious response comes echoing back : *He died to redeem. He died to save* — to save unto the *uttermost*.

ORIGINAL.

PENCILINGS BY THE WAY.

BY IDA.

DEC. 29. — The Lord is my strength and my shield ; in Him I am enabled to trust with all my heart. While I live in obedience to God, my faith centers in Him ; it is easy believing, easy trusting in Christ as a present Saviour. O, how my heart cleaves to Him who is my life, my salvation, my *all in all*. — Fain would I become more like my blessed Lord ; more fully bear the impress of His image. O, that I may be constantly receiving more of His spirit, and be continually assimilating yet more and more to His likeness, until I see Him as He is, and am made complete in him. Not until I am thus transformed shall I be satisfied.

DEC. 31. — A few of us met for class last evening at Bro. V——'s, and the power of the Spirit rested upon us. It came with a gentle flow to my heart, and for nearly two hours I enjoyed a rest that was inexpressibly sweet. As the ship when becalmed rests on the bosom of the mighty waters, so did my soul repose on the vast, unfathomable sea of love. I knew what it was to believe and enter into rest. *Rest!* O, how sweet is that word to me ! Were it in my power I would describe the rest of faith ; but that were impossible ; language is inadequate ; the most glowing language cannot paint it ; — they alone who

have drank from the fountain, tasted its sweetness, and partaken of its joys, can know its blessedness. There is an entire yielding of the will to God. The will of the creature is lost in the will of the Creator — they become one. All within is hushed into stillness ; the passions are controlled by love, and the soul, calm and collected, sweetly communes with its God. All is harmony, sweet harmony there — not one jarring string, nor discordant note. With an attentive ear the soul listens to the voice of the inward teacher. How different are its accents from those of a stranger. How sweet are its tones — how soothing their influence. When the voice of the gentle Spirit whispers to the heart, it is melted into tenderness and love, and seems to be drawn into closer affinity with that of Jesus. A sacred awe pervades the mind, and the soul breathes as it were the atmosphere of heaven, and without any effort, *silently* communes with its Beloved. Yes, it is a *silent* language ; to express it audibly would seem to disturb this “ heavenly calm within the breast ; ” it is

“ The sacred awe that dares not move,
And all the silent heaven of love.”

With child-like simplicity and confidence, the soul reposes on the sure promises of God, and with the beloved disciple reclines on Jesus’ breast. O, how blessed thus to rest, in perfect peace and quietness — dwelling in love — lost in God — knowing no will save His alone. Experience has drawn just the mere outlines of the picture. And this is but the earnest of that rest which remaineth — which is yet to come, in that bright world, where the pure in heart alone will dwell. Isaiah caught a glimpse of the reality through his prophetic telescope, and exclaims “ *It shall be glorious!* ” God forbid that I through unbelief should come short of it.

JAN. 15. — Blessed Saviour, thou art mine, and I am thine. Yes, precious thought ! I am all *thine* own, and thou art all *my* own. Sweet is the union that exists between us — strong the tie that unites my heart with thine ! Our wills are com-mingled, they are *one* ! Blessed, happy union ! may it ever remain un-

broken! Thou knowest all things — thou knowest that I love thee! Thou hast my supreme affections, my undivided heart! I love Thyself! I love Thine appearing! I sigh to be with Thee, where Thou art — behold Thee for myself, and be made like Thee. The pledge of Thy return which Thou hast given me is sacred — closely I cherish it! It cheers my heart as I journey on through this wilderness world, make dark and dreary by sin. Then will I be with Thee always.

JUNE 14. — It is the twilight hour — my own sweet hour for reflection. I would say to the things of earth, tarry ye here, while I hold communion with my own heart and God. Holy Spirit, help thou mine infirmities, and bring to remembrance all that I have said or done this day. What has been the prevailing state of feeling? *Indifference!* Reading and writing have not interested me. The Bible has been a sealed book. Was tempted not to attend to my secret devotions at noon, because of my little interest. Decided that feelings should not prevent me from performing my duties. Knelt in prayer, and received the aid of the Holy Spirit. Seemed to be destitute of its influence immediately upon rising. Tempted to discouragement and unbelief because of it. Resolved not to distrust God. Spent an hour with Sister P——, the missionary. She is panting for a deeper work of grace. So barren was my mind, that it was difficult for me to converse. This tried me for a moment, but I submitted the matter to God.

O, what need of greater purity of heart! Sensibly do I feel my wants. God is making them more and more manifest. Painful to the life of nature, are the searchings of the Spirit, but O, how beneficial! I pray for them as much as for any other blessing, and then I have to submit my heart to their influence, although it is crucifying.

God is preparing my heart for the reception of an abundant measure of the Spirit. First the furnace, then the pure reflection of the Refiner.

He that loveth little, prayeth little; he that loveth much, prayeth much.

SELECTED.

QUIETNESS IN GOD OUR TRUE RESOURCE.

Warmth of imagination, ardor of feeling, acuteness of reasoning, and fluency of expression, can do but little. The true agent is a perfect abandonment before God, in which we do everything by the light which He gives, and are content with the success which He bestows. This continual death is a blessed life known to few. A single word, uttered from this rest, will do more, even in outward affairs, than all our most eager and officious care. It is the Spirit of God that then speaks the word, and it loses none of its force and authority, but enlightens, persuades, moves, and edifies. We have accomplished everything, and have scarce said anything.

On the other hand, if left to the excitability of our natural temperament, we talk forever, indulging in a thousand subtle and superfluous reflections; we are constantly afraid of not saying or doing enough; we get angry, excited, exhausted, distracted, and finally make no headway. Your disposition has an especial need of these maxims; they are as necessary for your body as your soul, and your physician, and your spiritual adviser should act together.

Let the water flow beneath the bridge; let men be men, that is to say, weak, vain, inconstant, unjust, false, and presumptuous; let the world be the world still; you cannot prevent it. Let every one follow his own inclination and habits; you cannot recast them, and the best course is, to let them be as they are and bear with them. Do not think it strange when you witness unreasonableness and injustice; rest in peace in the bosom of God; He sees it all more clearly than you do, and yet permits it. Be content to do quietly and gently what it becomes you to do, and let everything else be to you as though it were not.

/ WHEN God would have us die to self, he always touches the tenderest spot, that which is fullest of life. /

SELECTED.

TRUE FRIENDSHIPS ARE FOUNDED ONLY IN GOD.

We must be content with what God gives, without having any choice of our own. It is right that his will should be done, not ours; and that his should become ours without the least reservation, in order that it may be done on earth as it is done in heaven. This is a hundred times more valuable an attainment than to be engaged in the view or consolation of self.

O how near are we to each other when we are all united in God! How well do we converse when we have but a single will and a single thought in Him who is all things in us? Would you find your true friends, then? Seek them only in Him who is the single source of true and eternal friendship. Would you speak with or hear from them? Sink in silence into the bosom of Him who is the word, the life, and the soul of all those who speak and live the truth. You will find in Him not only every want supplied, but everything perfect, which you find so imperfect in the creatures in whom you confide.

“God proves the righteous as with the ocean; he stirs it up and makes its great billows seem to threaten our destruction, but He is always at hand to say, thus far shalt thou go, and no farther.”

“*God is faithful, who will not suffer you so to be tempted above that ye are able.*”—1 Cor., x, XIII.

“Ah! when shall we return love for love? When shall we seek Him who seeks us, and constantly carries us in his arms? When He bears us along in his tender and paternal bosom, then it is that we forget Him; in the sweetness of his gifts we forget the giver; His ceaseless blessings, instead of melting us into love, distract our attention and turn it away from Him.”—Fenelon.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

“Ye are my witnesses, saith the Lord.”

From childhood I was seriously impressed, but did not receive the evidence of pardoned sin until I had nearly reached my seventeenth year. For some few years owing to the opposition I was called to encounter, and my great weakness, the cross appeared too heavy for me to bear and was consequently often neglected. At first I would excuse myself on the ground that others more talented than myself did not exercise their gifts, and if they could enjoy religion with so little activity, I probably could do the same. The result with me, however, was self-condemnation and barrenness of soul. I felt that this was not the way for a genuine Christian to live, and I resolved in the strength of God to bear the cross and leave the event with him. These resolutions were no sooner put in practice than I found him to be a present Savior. Soon after this while retrospecting the past I was led to see my unfaithfulness, and to feel the importance of giving my whole heart to God. This induced me to search his word more diligently, and spend more time in secret prayer. I felt too unworthy to receive the blessing just then; but thought that perhaps, after much reading and prayer the Lord would bestow it upon me. In this way I sought it for weeks, but still it was withheld; at times it seemed almost in reach, and then again it appeared no nearer than at the first. Yet, I did not feel disheartened, but was inwardly impressed that in due time the Lord would grant my request. I became so awakened to the subject that my cry by day and by night was, “Create in me a clean heart, O God.” In reading the

Scriptures almost every passage on which my eye rested appeared to be a call to a holy life. On one occasion, after spending a sleepless night, I arose from my bed and opening the Testament my eye was directed to the following passage. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God : not of works lest any man should boast," Eph. ii. : 8, 9. I felt most forcibly the application of this Scripture to myself. I had been seeking more by works than by faith in the atoning blood. I was convinced that if I would enjoy a fullness in God I must throw myself entirely upon the sole merits of Christ.

This I was shortly after enabled to do. Language is inadequate to describe the precious peace which filled my poor heart on that occasion. My sins were all washed away by the blood of the Lamb. Glory to God and the Lamb forever! Thirteen years have since passed, yet I still feel that there is efficacy in the blood of Christ to cleanse from all sin. My communion with God has not been uninterrupted. At times my path-way has been beclouded, but whenever I have come to God with all my heart, willing to have Him mould and fashion me according to his will, he has cleared up my spiritual horizon, and my peace has again flowed as a river.

Full salvation is a theme on which I love to contemplate. The testimonies given in the Guide by those who have yielded their whole hearts to God have been often rendered a special blessing to me. Would to God that the Church were more alive to this precious subject.

M. J.

West Auburn, Pa.

I was converted in August, 1816. For several years I was a truly happy boy ; but eventually, though I continued to maintain the outward forms of religion, I lost my first love. In 1824 I was reclaimed from my coldness and restored again to a consciousness of the favor of God. Not long after, I was appointed the leader of a class, an office which I have been endeavoring to fill, with two short intervals, ever since. I know that I enjoyed

religion, and nothing delighted me more than to labor with those who were seeking the pardon of their sins, and to listen to the triumphant shouts of new born souls. Passing over many incidents which are of interest only to myself, I come in my religious experience to Feb. 1848, when the church with which I was connected was blessed with a most gracious revival. Upwards of forty were happily converted to God, and among them many of my own children. These were the happiest days of my life. The doctrine of holiness had been prominently set forth in almost every sermon, though the effect was not apparent until those who were seeking religion were mostly converted. With many others of my brethren, I began to talk and think much on the subject, and the more I dwelt upon and prayed over it, the clearer the light shone, and the more I saw of the corruptions of my heart, until I became really alarmed at the sight. I fasted and prayed with greater fervency, in the hope of becoming purified by a more diligent attention to means — but all to no purpose. My case seemed more desperate than ever, till despairing of ever being able to heal myself, I made an unreserved consecration of myself to God for time and eternity. No sooner did I assure my heart that I had made a free will offering of myself to God, than the way to believe that he would receive me, seemed to be made perfectly easy. Glory to His name! By faith I was redeemed from all iniquity, and an entire change was wrought upon my whole being. Although more than six years of severe conflict have passed, my peace is still like a river, and I have an unwavering confidence in the power and truth of God, that if I do not forsake him, he never will forsake me, but bring me at last to glory. Oh, that every minister of Christ would continually cry, “Be ye holy, for I am holy,” saith the Lord. Amen.

R. L.

Mulberry, O.

A brother minister, writing on business adds: —“ Brother D. I believe in God ; nay, I *believe God*. My poor soul yearns for sinners. The work of saving souls never appeared so glorious as now. Praise God for the power of salvation. *Pure motives, intense desires, and faith in God* are absolutely necessary to win souls ; and holiness is necessary to induce these in the heart. My all is on the altar. God is all and in in all. Praise him !

Editorial Miscellany.

EDITORIAL CORRESPONDENCE.

REV. BROTHER:—I was not able to ascertain precisely what was the number of persons justified or purified at the Camp Meeting for the Brampton Circuit, of which I was speaking in my last. I should say not far from one hundred each. Our dear friends, Dr. and Mrs. Palmer, of New York, were present by special invitation, and they labored with great acceptability and effect. On a number of occasions there were more than a hundred persons at the altar for prayer, and I noticed that almost all seemed to obtain the salvation which they sought. The names of such as had been converted and remained on the ground up to the close of the meeting, were taken, with the view to appoint them to their appropriate classes;—an excellent expedient. Among us Americans the services of the final morning are attended with much commotion in all the rural portions of the work, from the desire our brethren feel to get to their homes during the day, &c. Even the attempt to have any services at the stand or altar on that morning has therefore in many places been wisely abandoned, and the public services ordered to close on the preceding evening.

At the Brampton Camp Meeting the people remained with the utmost composure during the whole morning. The services did not close till sometime in the afternoon.

The Meeting was some 24 miles from Toronto. Bro. Holtby, one of the local Preachers of the Circuit, very kindly drove into Toronto and conveyed Rev. Mr. Harper and lady, and myself, out to the Meeting at its commencement and returned us again at its close. This kindness of our friend Holtby was about a fair sample of Canadian bounty and hospitality. Everywhere I have met a delicate courtesy,—a warmth of fraternal greeting and treatment, wonderfully adapted to make a stranger *feel at home*. All that I saw at the Camp Meeting illustrated this character of bountifulness in the people. There were no boarding tents, but every tent-holder seemed to consider it a privilege to entertain gratuitously as many as possible.

I admired their liberality, but could easily see that this very fact might pave the way for the decline, and perhaps the utter abandonment of Camp Meetings themselves. The families that go to Camp Meetings and keep a tent, must now go with the understanding that the females of the household are going to do little else than serve tables from first to last. Many of them become entirely exhausted, and probably return to their homes without any spiritual profit whatever at the close of the meeting. I regard the method

pursued at the large Camp Meetings in New England altogether preferable, namely, that every person (except the Ministers of course) who goes to Camp Meeting is to pay his own way.

I should feel much better to put my hand in my pocket and pay the board of such as may need charity, than to see my wife make a slave of herself during the whole week to wait on them.

Our Canadian friends will find that though the spirit is willing the flesh is weak, and the result must be soon reached, that a more thorough *system* of table provision must be adopted, or Camp Meetings themselves will *die of exhaustion*.

On the Friday following the close of the Camp Meeting I went to Hamilton. An appointment had been made for preaching in one of the Churches that evening, and a large congregation was in waiting when we arrived.

You will recollect Hamilton as the scene of a very successful revival effort by Rev. James Caughey, several years ago. The fruit of that revival abides. Methodism has a strong hold in Hamilton; and there, as in Toronto and Guelph, where I now am, it exhibits the *aggressive* spirit in a degree highly promising.

I have had almost no opportunity of forming any acquaintance with either ministers or laymen in Canada, beyond the pale of our own Church. Denominational lines are much more distinctly drawn here, I am sorry to say, than among us in the States. After tarrying in Hamilton, and enjoying the hospitalities of my kind friends, Mr. and Mrs. Watkins, to which I had been invited before my arrival, until Wednesday, 11th inst, I left for St. Catharines. Finding my brother, Rev. Mr. Goodson, the pastor, engaged in extra efforts for the conversion of souls, I remained and labored with him to the conclusion of the Sabbath.

It is usually a vain thing to labor for the promotion of a general awakening among sinners, when a considerable proportion of the effective talent of the Church is utterly indifferent to the fortunes of the movement. God saves man by man. The Church is the light of the world. A state of healthy activity *in the Church* is therefore the pre-requisite, and the immediate instrumental cause of the conversion of men to the faith of the gospel.

From St. Catharines I returned on Monday to Hamilton, and in the evening preached at Dundas, a village five miles distant. A large congregation listened with great apparent interest to a sermon which I feared might weary them by its length, and I trust some good may result from the evening's effort.

Coming from Dundas to Guelph on Tuesday, a distance of 24 miles by stage, I found that an appointment had been given here too for public services in the evening. Indeed a sort of protracted meeting has been in progress here from the close of a Camp Meeting held in the vicinity early in Sept. Many souls have been saved, and still the work goes on. A season of equal religious interest, I am told, has never before been enjoyed in Guelph. I am enjoying while here the kind hospitalities of Mr. and Mrs. Geo. Smith.

The marked attention with which the people here and elsewhere in Canada are pleased to receive the Saviour's unworthy servant, assures me they intend to obey, Heb. xiii. 2, to the letter. O, that their guest were more like an "angel!"

Your affectionate colleague,

Guelph, C. W., Oct. 19th, 1854.

B. W. GORHAM.

THE GUIDE AND OUR INSTITUTIONS OF LEARNING.

A year or two since, while on a visit to a neighboring city, we called on a subscriber and friend of the Guide, with whom we had had some previous correspondence, and found her engaged at the head of a large female boarding school, in supervising the instruction of the young. We could not resist the conviction at the time, that, apart from those natural and acquired qualifications which are essential to the teacher, no element was so greatly needed in this work as the influence of a holy and devoted life. The heart needs educating as well as the head, and this can only be effectually done where the daily life and experience furnish an illustration of the precepts we teach. Glorious will be the day when all our institutions of learning become nurseries of piety.

In the hope of contributing somewhat to this object, we send the Guide gratuitously to those College and Seminary Reading Rooms where there is any prospect of their effecting good. We are happy to learn that our motives are appreciated, and that our effort is not altogether lost. The following letter from our friend, PROF. NELSON E. COBLEIGH, of the LAWRENCE UNIVERSITY, at Appleton, Wis., will be perused with interest by our readers.

APPLETON, Oct. 8, 1854.

DEAR BRO. DEGEN,—

Your excellent Guide finds its way monthly to the Reading Room of the Lawrence University. I have just been reading the October number. I do not know as you need any word of encouragement from me, to strengthen your heart or your hands in the enterprise which you have undertaken, viz: to publish the "Guide to Holiness," yet I feel strongly inclined to say what might be under other circumstances, a word of encouragement. I have been a reader of the Guide more or less almost from the beginning of it. I can say in truth, that my own soul has been greatly stimulated, encouraged, and strengthened by its perusal. To me, and I presume to others, there is a peculiar excellency in the light of christian experience, especially when that experience has had to do with the deep things of God. With such items of experience the Guide is often furnished. No doubt to many, they appear foolishness; to others, the power of God. The effect of such reading is to collect our scattered thoughts, and concentrate them afresh upon the subject of Holiness. Who can tell what good may result from that apparently trivial circumstance? We behold its beauty, its relative and absolute importance. From *perception* we soon pass to *feeling*. Our religious sensibilities are quickened, conscience speaks more clearly and with increased authority. We feel perhaps as we have not felt in a long time our responsibilities. This may lead us to prayer, to a strengthened purpose to lead a holy life — to renewed consecration of all to God, more earnest efforts to save souls, and greater usefulness in the church. "Behold what a great matter a little fire kindleth." I have no doubt that under God, the reading of the Guide has wrought many such marvellous works as that. Preachers, I think, might do much good by encouraging its circulation in their charges. Though a silent, it would be a powerful instrumentality and auxiliary in arousing the church to holy living. I wish you much comfort and success in your editorial work. I believe the Guide will do good in this place.

And if an occasional article from my poor pen would be considered an equiv-

alent, I would like the Guide for my own private use, and the benefit of my family.

Would you like to know something about the work of holiness in the northwest? The Wisconsin Annual Conference held its last session at Janesville in September. The Conference love feast was on Sunday morning, at 8 o'clock. Though in very feeble health, at that time, I had a desire to attend that meeting and feel at that point the pulse of western Methodism. The meeting was well attended, the house being nearly full. The time was all occupied mostly by the ministry in speaking of their christian experience, and somewhat to my surprise the all absorbing topic was holiness. Almost every testimony given was to this effect, "the blood of Jesus Christ cleanseth from all unrighteousness." Nearly every one had experienced that great blessing, and referred to the time and circumstances when the blessing was obtained. Many had been enjoying it for years. I never attended a more interesting and soul-refreshing love feast: never heard so many at one meeting speak so definitely of their experience of holiness. I thought to myself, if it is true "like priest like people" religion must flourish in the State of Wisconsin.

Yours in christian love, sincerely,

N. E. COBLEIGH.

We subjoin another communication just received from REV. W. D. LUMMIS, Principal of the COOLVILLE MALE AND FEMALE SEMINARY, at Athens, Ohio. It breathes a similar spirit to the foregoing, and exhibits the benefit that may accrue from the loaning of our numbers after perusing them ourselves, to those who are in a state to appreciate them. We thank these brethren for their encouragement and will cheerfully grant their request in sending the Guide as directed.

DEAR BROTHER DEGEN:

I want to ask you to please send us the Guide. It has been sent to "Grand River Institute" for a number of years, and has doubtlessly been a blessing to others as well as to me there. I fitted for College there, and have as clear an evidence that I received the blessing of perfect love, through the blessed instructions of the Guide, as I have that I ever received the blessing of justification. I graduated in July last, at Marietta College. Whilst there I had the great privilege again of receiving the Guide's monthly visits. Sister B. in that place, the only subscriber, I think, always furnished me with it. I think every Christian ought to read the Guide, and don't believe that a Christian can maintain a justified state in these times of gold and lust for wealth, and ease and education, who is not perfected in love, or groaning so to be! And yet how is it with the great mass of the Churches? Why they don't read a sentence per month on that subject, and the thought of holiness of heart enters their minds as seldom as does the thought of heaven. I'll try earnestly to get you some subscribers if you will send it along, and think I can do it. Oh, how often have I coveted that library of holiness when I have read about the offered premium, and have as often resolved that that premium should be mine as soon as I got out of College and could get time to secure it, and I think if it is still offered, I'll try to get it for the Seminary Library, over which I have the superintendence. I have often wished to correspond with the Guide, and may do so some in the future, if I think any thing I could write would be a blessing to the world.

Very affectionately yours,

W. D. F. LUMMIS.

TO CORRESPONDENTS.—The Poetry by Prof. D. kindly furnished us by some one from Greensboro', N. C., has been mislaid. Will our Correspondent do us the kindness to send us another copy? We have many valuable Communications on hand, which have been necessarily delayed some time, but which will appear shortly. "B. M. A." "A Student," and others, in our next.

